

A TREATISE OF

Morall Philosophie con-

taining the sayings of the
Wise :

WHEREIN YOV MAY SEE
the worthie and pithie sayings of Philoso-
phers, Emperors, Kings and Oratours :
of their lines, their answers, of
what linage they came of, and of what
countrie they were : whose wor-
thy sentences, notable pre-
cepts, counsels, parables,
and semblables, doo
heerafter fol-
lowe.

FIRST GATHERED AND PART-
ly set foorth by *William Baudwin*, and now
the fourth time since that enlarged by
Thomas Paulfreyman, one of the
Gentlemen of the *Queenes*
Maiesties Chappell.

*If wisdom enter into thine hart, and thy soule
delight in knowledge : then shall counsell pro-
serue thee, and vnderstanding shall keepe thee.*
Prouer. 2.

IMPRINTED AT LON-
don, by Thomas Este.

1584.

810801=53

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TO THE VERTVOVS AND RIGHT
honourable-Lord, *Henrie Hastings*, Earle of *Hun-*
tington, *Thomas Paulfreyman* his faith-
full and dayly Oratour vvisheth
increase of grace, know-
ledge, honour, long
life, & prosperitie.



Although I haue beene
already sufficiently per-
swaded that your honoz
euen frō the cradle haue
bene trayned by in the
path way of vertue and
accoꝝding to the profes-
sion of a godly and true
chꝝistian haue receiued
instructions, aswell in
the sacred scriptures, as also otherwise in pꝝophane
lerning: & knowledge of both which, with age hath
largely growne, that ye need not my helpe and fur-
therance, for & keeping of those things the better in
memoꝝy which ye haue with such diligence read:
yet hauing an eye to your estate, vpon whose shoul-
ders, in time, some charge of this cōmon wealth is
like to leane (as commonly it hapneth to all noble
men, but most woꝝthely in deed to those, whom god
hath endued with & gift of vnderstanding & know-
ledge) I thought it not vnfit, to pꝝesent vnto your
loꝝdship, this litle booke, entituled, & tretise of Mo-
ral Pihlosophy, very expediēt to al estates, but most
necessary (as Aristotle saith in his *Ethniks*) to those
& by vertue of knowledge shall haue & gouernance
of a cōmon wealth, which ought not onely to haue
good wils to do wel: but also exactly to know & serch
out & diligence a redy way & meane whereby they
may

A.ij.

The Preface.

may at al times as with a dearely beloued familiar
(either in hart oz in hande) receiue such aduertise-
ments and godly counsailes, as shal neuer seeme to
swarue from such intentions, as be happely groun-
ded in an honest and godly will: that thereby not
onely the true order and high estate of Princes, of
nobilitie, and honoz, of iustice, and such other lyke
vertues, may effectuallye bee knowne: but also of
such to bee rightlye vnderstanded, put in vse and
practised, by their due and peculiar offices, to the
common comfort & commodity of their countrey,
purchasinge to themselves the fauour and blessing
of god, and gathering together the incomparable
treasures of faithful and true harte, euen praier &
praise, oz payne and losse of life if neede shall sore-
quire. Of which thinges forasmuch as this my la-
bour doth entreat, & you of a godly dispositiō there-
vnto inclined, & like also heereafter to put in prac-
tice: I thought it good to dedicate this my pooze
trauaile vnto your honoz, that it might the rather
creep forth vnder the safe conduit of your goodnes
vnto the handes of other that likewise are bente to
seke forth and followe such godly counsailes and
wyttie sayinges, as are in this present treatise
contayned, to y increase of vertue & furthe-
raunce of all such good & liuely moty-
ons, as shal at al times redound to y
glozy & praise of god, & to the ne-
cessary reliefe, ioy, & comforte
of the comon wealth. The
spirit of god alway
preserue you.
Amen.

Thomas Paulfreyman

vnto the Reader.



As much (most gentle & vertuous reader) as it fortunèd mee of late (being in the countrie) to be in companie with my verie friend , & finding in his hand a booke , wherewith he was passing the time (entitled , The treatise of Moral philosophie) which because I had not before seene , I desired to haue it in my hand . And whē I had partly read , not onely of the Philosophers liues and answeres , but also of their good precepts , godly counsailes , and wise sayings : I was not a little in loue therewith , but most heartely desired it of my friend . till such time as I had thzoughly read it . That done , I called to remembrance ȳ like worthy & notable sentences & good counsailes , that I had often read in diuers & sundry other works . And to the intent by placing them together , I might the better keepe them in memorie , & effectually bestowe some small part of my time in such kinde of exercise , as shuld be to the glozie of God (who is ȳ author of al goodnesse , & furtherer of all good works : & for ȳ auoiding of ȳ pestilent & most infectious canker , idlenesse , wherby is ingendzed , as we commonly see by experience , such infection as shortly destroteth both soule & bodie) I minded this slender & small enterprise , which by his grace I haue most gladly finished . And after I had once again diligently examined the said booke , & truly noting the effect of euery chapter : whereof they were wzitten , whether they were of theselues perfectly one matter , or one mingled with another , I found not onely in ȳ one , but

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also in the other, such singular pleasure and earnest
prouocation of often reading, that as a man euen in
the middest of a pleasant & faire garden, enuironed
with banks, beautifully set and garnished with all
kinds of most delicate & daintie sweet flowers, & at
libertie as him liked, to take oz refuse : so there I
found plentie & great stoze of such lonely pleasures
as I listed to embrace, oz was mindfull to wander
in such godly exercise, I did then confer one sentence
with another, thzoughout the whole booke: & as I
vnderstood the matter, I placed it in y^e right chap-
ter : As if the chapter did chiefly speake of God, of
the soule, oz of the world, & so forth, such pzecepts,
counsailes, parables, and semblables, as I founde
displaced, and were set abroad among sentences of
diuers & sundrie matters (and also those other liues-
ly & sweet sayings, y^e I had gathered together out
of other authoꝝ) I rightly placed, not only in chap-
ters, but also the sentences, agreeable the one to the
other, as a man would familiarly tell a tale. I haue
also drawn into summaries y^e effect of euery chap-
ter, and where I had at the beginning of my first
woꝝke (namely of this treatise) omitted & left out
certaine chapters (set forth by M. Bauldwin) y^e first
authoꝝ thereof (which did shew how Philosophie
began, of the thzee parts of Philosophie: who were
the inuenters therof, and the manner of teaching y^e
same, as also the Philosophers liues and answers
(notwithstanding their excellencie & goodnesse) as
I alwayes woꝝthely haue, and wil giue them their
due commendation & pzaise in consideration of their
wholsome, honest, & godly kind of doctrine, so pithi-
ly, & learnedly set forth the cause (as befoꝛe mentio-
ned) foꝛ y^e I had selected, picked, & chose out a great
number

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number of good counsailes, witty & godly sayings of
philosophers, lerned men, & noble princes: like vnto
others, & their precepts also & wittie sayings, by
him befoze gathered & put forth, doubting not a lit-
tle, & if I should haue ioyned & said number of sen-
tences to the whole sum of this treatise, it shuld not
only (as then appeared vnto me) haue seemed ouer-
much to be enlarged, but also the moze vnhandsome
of & exact reader to be carried. Yet notwithstanding
since both the first & second edition of his work (fro
my hād) although at both times not a litle enlarged
& most lively sentences very egregious, notable, &
excellent: and so accordingly in their right places be-
stowed them with the addition also of certain omit-
ted chapters at & beginning of & booke: & the put-
ting too likewise (although but briefly) the lines of
certain other philosophers, emperors, kings, & ora-
tors, not mencioned befoze in his treatise: their
names: of what linage they came, & their sentences
also following in their places, but also now again &
third time, considering & estimatiō of & work, & the
great pleasure & all men worthely haue therin, for &
varietie of such lovely matters, as in it is cōtained,
tending to diuers & sundrie purposes, neither yet a-
ny let or incōbrance, easie in the hand to be carried:
I haue the third time, as & breuities of time would
permit, endeuoured my selfe gladly (as I might) to
satisfie the godly readers turne: not onely with the
like collected sentences as befoze, cōueniently & du-
ly placed thzoughout & booke: but also certain other
whole chapters, of sundry & effectuell causes (both
touching vertue & vice) as also of & state of mākind,
of mans conscience, & such like, to & number of seue-
n or eight, most orderly set & appoinied amōgst other
chapters.

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chapter, as the effect of their cause duly requireth.
Beseeching thee (most gentle & friendly reader) & although among these my simple doings, thou shalt finde me to be grosse, rude, and vnlearned, barren, & boide of all such liuely graces and good gifts, as in deed should rightly be full fraughted in the bzain & vnderstanding of him that shoulde take any such worke in hand, to the contentation & well pleasing of most men: & specially of y learned reader (whose eyes are plaine open, quickly to espie out such faults as are indeed worthy reprehension) I shal therfore most heartely desire thee, fauourably to beare with me, and with thy good contented minde, friendly to accepte the grounde of mine earnest good will, where I haue (as befoze wzitten) but lyttle altered, and as appeareth, moze slenderly finished the sayd treatise: which is (if it be anie thing at all) worthe but of small commendation, in comparison to the wittie and learned handling of the other: Vnto the authoz wherof (M. Bauldvvyn) I yet still (as befoze) gladly and most heartely referre the whole commendation and praise, considering that by him, and thzough his godly diligence, I had first occasion to finde, whereof I haue (I trust without offense to God) honestly spent my time, if time heerein wel spent be good, and worthe the acceptation of God (although for so small a cause and lytle sparke of vertue) I haue heere good occasion to commend vnto thy remembraunce, with most humble desire, that not vnkindly, oz as an vnstable friend oz enimie to vertue, to contempne y God alloweth: Vnto whom & vppon whose diuine will, should onely depend all our will, our whole obedience and faithfull seruice, every man according to y gift

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gift of God and his vocation: by whom in consideration of his ineffable goodnesse and loue towards vs (who onely weigheth & gladly embraceth y^e good intents of the hart) we are either of vs encouraged without feare, boldly to represent & retorne vnto him such liuely fruits of his grace (whatsoever they be) moze or lesse, as he hath mercifully grafted in vs, beeing the autho^r and onely giuer of all good things, our onely patrone, our straight way, & onely marke of very felicity: from whose order & most holy will, whosoener in anie thing, writeth one inch or haile breadth, he goeth besides the right path, and wandereth out of the way. I haue therefore good hope, that there is no ch^ristian, or one that indeede haue professed the good rule of Ch^rist (except he be an hypocrite or a dissembler) specially hauing y^e louely and blessed benefit of God, the gift of vnderstanding and knowledge: by vertue whereof his mind should alwayes seeme in such wise, to be so strongly fenced or armed with wholesome preceptes, honest opinions, and godly intentions, thzoughout all his conuersation and working, that will at anie time, or for anie thing, and specially for a good thing, maligne or spight his friend or bzother: and in steede of friendshippe to purchase him enmitie, or to make of his friends his foes, though he shuld loose thereby (if the case so neere touch him) a great parte of his owne praise and glozie. For if in al our good intents, we doo reuerently examine the dignity, state, or condition of our calling, straightly entering into iudgement, rather of our owne iust causes, profession, and duetie, (e^yther to the supplanting of vice, or erection of vertue,) then rashly to stumble at other mennes matters, to what end in effect

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(I pray you) shuld all our diligence and studie be, during our liues, that haue p^{ro}fessed Ch^{ri}st, but ioyfull to win and allure, (acco^rding to our know- ledge) by our continuall trauaile, by our counsay- ling & faithfull wo^rking (if it were possible) all men to a ch^{ri}stian and godly life: should it once appeare through our sufferance, & any poisoned euill should possesse & infect our harts to & contrary, & through either negligence o^r wilfulnesse (in deceiuing our selues) we will loyter, delay, & dally with the time, with our duties, and with the gifts of Gods grace: Should not the remembraunce of our selues, what we are, and what we haue, bee in vs continuallye quicke and liuely: what haue we, that we haue not receiued? O^r to whose glorie should all such giftes as wee haue receiued be employed. Is there anye thing in vs at all (touching properly our owne nature) wherein we shuld reioyce o^r seeke to be magnified: Either with the gifts of grace, to purchase worldly exaltation, and not rather giue vnto God his due honour: we be out of all doubts, that what- soeuer we doo, o^r how so euer we examine o^r iudge of our selues, the truth of God indureth, his iudgements are true, and acco^rding to his truth, our do- ings (of him) shal be tried, and most straightly iud- ged. We enter not into iudgement one with ano- ther: I iudge no man, neither let anie man iudge of me, but rather pray for me, and I will most hear- tely pray for all men, that God of his infinit mercy & goodnesse, will vouchsafe to giue vnto vs his vn- worthie seruants, the spirit of humblenesse & feare, & graciously to illuminate our eies, & we may see, euery good & perfect gift to be giuen vs of him fro^m aboue, to be receiued & bled with thanks giuing:
and

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and that in his diuine p[re]sence, it may alwaies and in all things appeare, that our p[ro]fession and rule, haue nothing to doo with the cursed spirite of enuie and strife, scornfulnesse or disdaine, and the like wo[r]kers of iniquitie : for where such lothsome cōpanions beare rule and are guides, there truly the wisdom and grace of God hath no place, but the wandering spirit of vnstable and all manner of euil wo[r]ks: whereby is ingendred forgetfulness, and an vnthankfull life to God, as experience oftentimes, & in diuers things hath approued : namely in this, that vaine men in good things haue ouermuch flattered themselues with the onely tast of their owne sugered fantasies, and not onely in a certain maner well digesting (as reason also would) the exquisite and picked dainties of their own trauaile and godly diligence, to the increase and feeling otherwhiles of friendship, fame, and felicitie: which in deed they of all vertue and godly exercise, iustly and wo[r]thely deserueth : and which also the godly very often in such manner gladly supporteth although in respect, the good minde of the wo[r]ker, and faithfull loue of vertue, in bestowing his labour to the releauing of other, should onely be contented with the very vertue and conscience of the honest and good deede, in secret dedicated to God, who according to his mercie & truth, more abundantly recompenceth (but y^e which is greatly to be lamented) where the godly intēt, & diligēt trauel of diuers mē, according to the grace & gifte of God, hath ben imployed & set forth to y^e furtherāce of vertue, knowledge, godly affectiō & pitie, either touchig theselues or for others cōmoditie, if it hath chāced to cōe to y^e ouerlooking & hādling of some curions or scornful persō finding it

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Unpick'd, emptie, barren of eloquence, void of profound learning, excellencie, daintie or fine perfection (although in some godly matters such exact diligence & nicetie nedeth not, so that the cause of god to his gloze be chiefly and simply pretended & considered) It hath seemed vnto them so loathsome, grosse, and vnflauery, so far contrarie & disagreeing vnto their delicate and daintie dyet, that not onely they themselves euill brooking & reiecting it, as vicious, vaine, or foolish, but also contenciously & by their busie inforcement hath kindled in others, the like hatred and contempt of such godly purposes, to the great discouragement of faithfull & willing harts, happely and with good desires inflamed to seek the praise of God, & to train & adioyne by their glad indeuour, vnto their godly fellowship, some at the least to tread y path way of honestie, or rather, which leadeth vnto most certain & euerlasting felicitie, the iust reward of God, most precious & blessed, prepared for euer vnto all y faithfull laborers and workmen in his iust cause, & most holy appointed & approued works. This I haue noted, not as though I with the like occasion shuld be any thing offended, that feeling my selfe pricked shuld swell or stomach against any mā, no truly, but only because the remembrance of such things (not a litle lamented of manye) came into my minde, which I haue something touched, I trust in such wise, y I haue not iustly kindled offence against any man. But if there be any (as in manner befoze reherfed) y contrary to the vertue of their good gifte and calling, (through the diuells sleightie inuasion & forgetfulness of y charitie of God) maliciously will depzaue or spurn to defile & spot these my simple doings, or corruptly

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corruptly extoll the glozie of their owne excellency, through dispraise or spite of this that I haue thus basely wrought: notwithstanding (I say) such ingratitude & vncharitable attēpt, without minding of other reuengement, I doubt not but in the ende God (who is merciful, gentle in refozming, and alwaies redie to further his good works in them already begun to the increase of his glozy) will send them a moze sure and perfect guide, wil giue them grace to be moze thankful & better to vse his benefits, remembzng thereby for euer the goodnes and perfect will of God, that as there are diuers gifts, and diuers maner of operations in men, so there is but one spirit & one God that giueth and worketh all in all. And the gifts of the spirit of God, are giuen to euery man to none other vse, but to edifie withall: louingly to helpe one another, to comfort and incourage one another, & euery man to reioice of others well doing: for loue suffereth and is courteous, it enuieth not, it swelleth not, it seeketh not his owne, but reioyceth in all godlines & truth, yea it suffreth and indureth all things, to thonely glozy and praise of God, who (truly) doth know, & when I tooke this treatise in hande, I minded nothing lesse then therein to be curious to enter into comparison with anye man, or pretending heerein anye iust perfection, arrogantly to refozme other mens dooings, or yet to seeke thereby anye preferment, praise, or glozie: but onely for mine owne commodity and pastime (at the first) with small trauaile and little studie I speedely passed it through, which notwithstanding, after I had thus simply signified it, being scene, read, & thoroughly examined of other, who also noted the order of the alteration, what

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Worthy sentences of diuers matters I had gathered and put in their due places to the edifying of the reader, to the increasing of vertue and ciuill honestie, what incomperable delight, godly solace, and comfort of minde there shuld be found, considering the varietie and sundry shifts of so manye and diuers kindes of good sayings, and godly counsells, and how profitable they shuld be to all estates and Degrees of men: they did not a litle incourage mee, but most earnestly desired me in such wise to finish it, that it might be put forth to the vse and commoditie of all men: and that my diligence heerein (although it be but little) should not lye hid onely for mine own purpose or priuate delight, but y^e I shuld with good will, as a common friend or seruant generally to all men, seeke also their profit, and in all times to do them plesure. whose gentle requests I haue most hartely fulfilled, wishing that it were in no lesse good order set forth, then the excellencie and goodnes of y^e matter requireth. But I yet beseech thee gentle reader, fauorably to take in good parte this my simple doing, and rather embrace this litle booke for the worthines of the good counsailes, & wittie sayings therein contained (yet although the autho^rs of them shal seeme to be but familiar) then to refuse or neglect it, because it is neither finelye nor wittely handled, and at the least, haue this alwaies in remembrance, that a good thing thorough the vertue & excellencie of it selfe, doth at all times & in all places (with small setting forth) sufficiently appeare to be of all good men worthely embraced. And although (good reader) that Philosophie and the sayings of the Gentiles, are not to be compared with the diuine and most holy Scriptures, yet are they

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they not utterly to be reiected & set at naught : for
we be (if we will seeme to credit & mindes of holy
doctozs) exhorted to & reading therof, as appereth
plainly by the iudgement of S. Augustine, in his
booke De doctrina Christiana. Cap. xl. when hee
writeth of Philosophers, and chieflie of Plato his
text, declaring, that if they haue spoken ought that
is true and appertinent to our faith, wee ought
not onely not to feare it, but also to challenge and
retaine it, euen as our own from other men, which
are in deed no right owners thereof. So & it shall
be lawfull, not onely to credit that which is contain-
ed in the sacred Bible (which is the verie perfect
and the true word of God, and touchstone wher-
by all truth is tried) but also all other good doc-
trine and sayings agreeing to the same, whether it
be of Christians, Gentiles, or of Philosophers (as
they are heere called) or of what nation or name so-
euer they be of, vnder the Sunne. And to conclude
our reading reader) I most humbly beseech our Al-
mighty god, that he of his most deare and tender
mercie, will vouchsafe abundantly to bestow vpon
vs (his chosen children) the gifts of his grace, that
like as we haue professed his rule, and haue put vpon
vs the badge and outward signe of Christia-
nitie, and haue made (as wee vse to saye at the font
stone) a great & solempne vow, vnfained to follow,
as holy & liuely members, his blessed word & most
holy commandments, and utterly to renounce the
cursed enemies of his immaculate and vndefiled
church (namely the diuell, & world, & the flesh) And
also being of our selues but earthly, fleshly, & Aug-
ment, & altogether vnapt to & exercise of any good-
nes, so to inspire vs with & grace of his holy spirit,

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and to kindle in vs such a zeale & feruent towardnesse to y^e remembryng and fulfilling of this our holy profession & chargeable bowe, and to vnderstand and deeply consider of the sacrament, what diuersitie there is betwene the flesh and the spirit: what mortification of fleshly lusts, burning of sinne, and what rising againe into newnesse of life it spiritually representeth: And so like new borne children perfect christians, in our conuersation to shew our selues, y^e generally & befoze all those, whom we call Gentiles or Heathen, (whose godly sayinges and good counsailes hereafter followeth) our liues & christian conuersatiō may so clerely shine vnto the that the rayes and bryghte shininge beames of our godly examples kindled in vs, & cōming from the euerlasting light of all worldes euen Iesus Christ our head (who mightely powzeth the lyghte of his grace, into his most holy and vndefiled body.) And so floweth into the mēbers, and with power uttereth strength accordyng to the mesure and quantitie of faith, may so comfortably appeare vnto them amonge them, that so many as are called, and be lambs of his small flocke (dispersed here and there throughout the whole world & chosen to saluation befoze the foundation of the world, & are onely by to himselfe) may be I say, by our vnspotted lyues and daily pzaier, the sooner trained in, vnto the feeling of Gods vnspekable mercie, in the bloude and death of Iesus Christ his sonne and our sauour. And that they may euen from their very harts confesse: (they with vs, and we with them) the true Catholike faith: and so to trade our selues the one with the other in holines and righteousness all the daies of our liues to the glozy of God the Father.

Amen.

Of the beginning of PHILOSOPHIE.

The first Chapter.



One perhaps seeing we intend to speak of a kinde of Philosophie, will moue this question more curious then necessarie: where, and how Philosophie beegan, and who were the inuenters thereof, and in what nation. Of which, sith there is

so great diuersitie among writers, some attributing it to one, and some to another, as the Trasiangs to Orpheus, the Grecians to Linus, the Libians to Atlas, the Pheniciens, to Oecchus, the Percians to their Magos, the Assiriens to their Chaldes, the Indians to their Gimnosophistes, of which Buddas was chiefe, and the Italians to Pichagoras, the French men to their Druides, bringing eche one of them probable reasons to confirme herein their opinions: It shalbe harde for a man (of our time) in which many writings are losse, or at least hyd) fully herein to satisfie their question. Nevertheless for so much as God himself (as witnesseth our most holy Scriptures) is the Author and beginning of wisdom, yea wisdom it selfe, which is called of the Philosophers, Sophia, therefore I suppose that God, which alwayes loued moste the Hebrewes, taught it them firste: if ye aske to whome, I thinke (as also testifieth Iosephus)

The first booke;

to his seruāts Noe & Abrahā, who being in Affiria, taught it both to the Caldees & to the Egiptians. The sonnes of Seth were also studious in Astronemy, which is a part of Philosophy, as appeered by the pillars, wherein after Noes flood (which they by their graundfather Adam had knowledge of) their science was found by them engraued, & after the flood was by Noe and his Childzen, taught to other nations, of which I graunt that he which enery countrey calleth the first finder, hath bene in the same countrey better then the rest: as among the Egiptians, Mercurius, Trismegistus, or Hermes, whose works both diuine and philosophicall, exceede farre al other that thereof haue entreated. Neuerthelesse, the Grecians (which haue bene al waies desirous of glozy) challenge to themselves & inuention thereof, and haue therein taken greate paines, naming it first Sophia, and such as therein were skilled, Sophistes or wisardes, which so continued vntill Pithagoras tyme, which being muche wiser then many other befoze him, considering & there was no wisdom but of God, and that god himselfe was alone wise, called himselfe a Philosopher, that is a loue of wisdom: and his science Philosophy. There were besides these Sophists another kinde called Sapientes or Sages, as was Thales, Solon, Periander, Cleobulus, Chilon, Bias, and Pittachus: & thus there were in al thze sectes that is to say, wisardes which were called Sophistes, & Sages which were called Sapientes, & Louers of wisdom which were called Philosophers: all whose science was Philosophy, as we may call it, naturall wisdom: Of which the kind
called

of Philosophie.

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called Ionica, began in Anaximander, and ended in Theophrastus. And the other kinde called Italica, began in Pythagoras, and ended in the Epicure.

Of the three parts of Philosophy. The ij Chapter

Philosophy is sorted into three partes, Physicke, Ethike, and Dialectike. The office of Physicke is, to discern and iudge of the worlde and of suche thinges as are therein: It is the parte of Ethike to treat of life and manners: and it is the duetye of Dialectike, that is Logike, to make reasons to proue and improue, both Physicke and also Ethike, which is moral Philosophy.

Now as for Physicke, althoughe it altogether be not from our purpose, for why, it conserueth the bodye in health, without whiche moral wisdom auayleth little: yet because it is more then wee maye accomplishe, shall bee omitted, and suche as therein haue delighte, (which al oughte to haue, that loue their bodilye health) maye reade Galene, Hypocrates, Aristotle, and other such, which thereof intreate plentifully, absolutely, and perfectlye.

Logike also, because our matter is so plaine that experience daylye proueth it, shall not greatlye nede for our purpose, which desire rather to be plaine and well vnderstanded, then either with Logike or Rethorike, to dispute and garnishe our matter. But morall philosophy, which is y^e knowledge of precepts of al honest maners, which reason

C.ij.

acknow

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acknowledgeth to belong and appertaine to mans nature (as the thinges which we differ from other beastes) and also is necessary for the comely gouernance of mans lyfe shal here be spoken of : not reasoned to the tryal, but simply and rudely declared: yet so that such as therein delite, although not fully satisfied, shall not be vtterly deceiued of theyr purpose.

Of the beginning of Moral Philosophy.
Capitulo. iij.

Necessitie as I iudge (and that not without cause) was the first finder out of Moral Philosophie: and experience which is a trustie teacher, was the first maister thereof, and taught such as gaue diligence to marke and consider things to teach and instruct other therein. And because Socrates in a maner despyling the other two kinds of Philosophie, addid this as the third, and taught it moze then any of the rest, therefore (because men must be the begginners of mens matters) I assent with Laertius, to call him the firste beginner thereof.

For although euen among the Atheniens, the Sages, as Thales and Solon, bothe spake & wrote of lyke matter befoze him, yet because he so earnestly embraced it, and equally placed it with the other twayne, he deserueth well the glozpe of the first beginner thereof, and although he wrote it in bookes (for which as him thought he had a lawfull excuse, or rather a good cause) yet his disciple Plato hath written such things of his teaching, as few so fully wrote of befoze: which was as it is cuident,

dent, many yeres befoze Iesus the sonne of Syrach whose woorkes wee (foz the puritie of the doctrine therein contained) reuerence and honour, which as he himselfe calleth it, is a booke of morall wisdom, though full of diuinitie, as are also many of Platoes woorkes, as witnesseth Saint Augustine. And therfoze because Socrates was befoze Iesus Syrach, I refer the inuention, I shuld saye the beginning thereof vnto him. As foz Salomons woorkes, are moze diuine then morall, and therefore I rather worship in him the diuinitie, then ascribe the beginning of morall Philosophie: wishing all men, and exhorting them, both to learne and to followe those so diuine and holy counsailes, vttered by him in his booke of Prouerbes.

Of the kindes of teaching of Morall
Philosophie. Cap. iiii.

All that haue witten of Morall Philosophie, haue foz the most part taught it, either by precepts, counsailes and lawes, or els by prouerbes, & semblables. Foz which cause it may be wel diuided into thzee kindes: of which the first is by counsells, lawes, and precepts, of which Licurgus, Solon, Isocrates, Cato, and other moze, haue witten much, counselling and admonishing men to vertue by Precepts, & by their lawes fraying them from vice.

The second kinde of teaching, is by prouerbes & Adages: which kinde, of philosophers most commonly is vsed, in which they shewe the contraries of things, preferring alway the best: declaring therby both the profits of vertue, and the inconueni-
ences

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ences of vices, that we considering both, maye embrace the good and eschew the euill.

The third kinde is by parables, examples and semblables. wherein by easie and familiar truths, hard things, and moze out of vse are declared, that by the one, the other may be better perceiued and bozne in minde : which way our Saviour Christ himselfe, when he taught the grosse Jewes any diuine thing, most commonly he vsed parables, semblables, and examples, (though differing in somewhat) drawe all to one ende, and are therefore of one kinde. The which kinde Aesope most of all vsed, alluding and bzinging vnrasonable things to teach and instruct men in graue and wayghtye matters.

¶ The liues and aunsweres, And first of Aristotle. The v. Chapter.

Aristotle the sonne of Nichomache a *Stargerite*, was welbeloued of Amintas king of *Macedon*, both for his learning and also for his wisdome. He was Platoes disciple, and passed farre al the rest of his fellowes : he had a small voyce, small legs, and small eyes : he woulde goe richlye apparayled with rings and chaines, minionly rounded & shauen. He had a sonne called Nichomach, by a *Le-man*. He was so well learned, that Philip king of *Macedonie*, sent for him to teach his sonne Alexander, who because he reprovued him so much, caused him to die. But Apollodorus sayth, that he came to *Athens* againe, and kept the Schooles there, and died

died when he was lxiiij. yeare olde. He was an excellent good phisition, and wrote thereof many goodly woorkes. He vsed to wash himselfe in a baskin of hot oyle, and to carrie a bladder full of hot oyle to his stomacke : he vsed also when he slepte, to hold a ball of brasse in his hande, with a panne vnder his bedde side, that when it fell, it mighte wake him. Seeing asked what vantage a man might get by lying : he answered, to be vnbeleued when he telleth truth. Many times, when hee inuayed against the *Athenians*, he woulde say, that they had founde out both frutes and lawes, but knewe how to vse neither of them. He would say, that the rootes of liberall sciences were bitter, but the frutes very sweete. It was told him that one rayled on him, to which he answered : when I am away, let him beate me too. Seeing asked how much the learned differed from the ignoraunt : hee answered : As much as the quick differ from the dead. He would saye, that learning in prosperitie was a garnishing, and in aduersitie a refuge. To one that boasted, & he was a citizen of a noble citie, he said, boast not of that, but see that thou be worthy to bee of such a noble Citie. Seeing asked, what was friendshippe, he sayde : one soule dwelling in many bodie. Seeing asked what hee gotte by philosophie, hee sayde : I can doo that vnbidde, which some can scarce doo, compelled by the lawe. Seeing rayled on to his face, and not regarding, and the rayler asking him, whether hee hadde touched him or no, hee sayde : Good Lorde, I minded thee not yet. Seeing reprooued, because hee gaue wages to one, that was scarce honest, hee sayde : I giue it to the man.

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and not to his manners. Thus and such lyke hee spake and wrote many goodly bookes, of which we haue (though not the one halfe) yet so much as in our age is thought sufficient for one man to haue knowne and written, out of which, his most pithie Proverbs for our purpose shall bee added in place most conuenient.

Of Anacharsis, Cap. xj.

Anacharsis the Scithian, was the sonne of Gnu-
rus, brother to Caduidus, king of Scithia. But
his mother was a Grecian, by reason whereof
he was learned in both the languages, and wrote
much both of the Scithians and Grecians lawes,
and also of warres and martiall affaires. So-
crates sayth, that he was at Athens in the xlviii.
Olympiade vnder the Prince Eucrates. And Hir-
mippus sayth, that he went to Solons house, and
when he was at his gate, desired one of the house
to tell Solon, that Anacharsis was without, who
desired greatly if he might, to be his guest, and haue
his acquaintance. When the seruant had tolde So-
lon his message, he sent him word againe, that hee
made guests of his owne Countrie folkes: which
when Anacharsis heard, he went in boldly and said:
Now am I in my Countrie. And when Solon saw
his wit and wisdom, hee admitted him not onely
for a guest, but also for a principall friend. Hee
had this one goodly saying, worthe to bee noted.
The vine bringeth forth three grapes, The first
of pleasure, the second of drunkennesse, and the
third of sorrow. Seeing asked, what should cause a
man most to be sober: he sayd, to beholde, see, and
remem=

remember the filthie beastlynelle of Drunkardes.
 Seeing on a time in a ship, after that he knewe it
 was but foure inches thicke, he said that they were
 nigh death that sailed. Seeing asked what shippe
 was most sure: that (quoth he) that commeth safe
 to the haven. When he was demaunded whether
 there were moe dead then aliuie, he asked in which
 side he shoulde count marriners. Seeing vpbzaied
 of a man of Athens, because he was a Scythian: in
 neede (quoth he) my Countrie is a reproch to mee,
 but thou art a reproch to thy Countrie. To one
 that asked him, if a wise man might marrie a wife,
 he sayd: what thinkest thou that I am? And when
 the other affirmed that he was a wise man: well
 (quoth he) I haue marryed a wife. When he was
 reprooued of fearefulnesse, he sayde that his feare-
 fulnesse caused him to abstaine from sinne. To a
 woman that sayd he was foule and ill fauoured, he
 sayd, thou art so foule and filthy a myrrour, that my
 beautie cannot be seene in thee. When it was asked
 him why wise men would aske counsell, he answer-
 ed, for feare of mingling their wills with theyr
 wittes.

To a Painter that was become a phisition,
 he sayd: The faults that thou madest before in thy
 workes myght soone be espied: but them that thou
 makest now are hidden vnder the earth: For dead
 mens diseases are buried wyth them. Being asked
 what was both good and euil to man, he answered,
 the tongue. He wold say, & the market was a place
 appointed for men to deceiue in, & to applye them-
 selues to auarice. To a young man that was his
 guest, which standzed him, he said: wel pong man, if
 while thou art yong, thou cast not suffer wine, whē

C. v.

thou

The first booke

thou art olde, thou must be content with water. He was the first (as some think) & inuented the anker. He was long time with Solon, and thence returned into his owne Countrie, and there intending to chaunge theyr lawes, & to haue established y^e Grecians lawes, was slaine of his brother with a shaft, as he rode on hunting, and when he felt his deaths wound, he sayd: I haue bene preserued in Grecia by wisdome and learning: but at home and in my Countrie, I perish through enuie. Some write y^e he was slaine, while he was sacrificing after the manner of the Grecians. The rest of his sayinges shall be spoken of in their places.

Of Antisthenes. Cap. vij.

Antisthenes, the Sonne of Antithenes, was borne at Athens, and was Disciple to Gorgias, the Oratour, of whome hee learned to pleade: and from him hee went to Socrates, of whome hee learned wisdome and morrall Philosophie. To a young man that woulde bee hys Scholler, which asked what hee needed to his learning, hee answered: a new booke, and a new wit: When it was tolde him that Plato spake euill of him, hee sayd: it is kingly to bee euill spoken of, when a man dooth well. Hee woulde saye, that it were better for a man in his necessitie, to fall amonge Hauens, then among flatterers: for Hauens will eate none but dead folkes, but flatterers wyl eate men beeing alieue. Hee woulde saye that Cities must needes decaie, where good men were not known from the badde. Seeing praysed of euill men, hee sayd: I feare me that I haue done some euill.

he woulde saie it was a greate ouersight sithens
 they purged theyr wheate from Darnell, and their
 barres of cowardly souldyers, that they purged
 out their common weale from enuious people.
 Seeing asked of a man what was best to learne,
 he sayd, to vnlearne the euill that thou hast lear-
 ned. Hee alwayes tooke Plato for proude, dis-
 couragous, and high minded: Inso much that when hee
 mette him at a triumphe, whereas there were ma-
 ny goodly and couragious neyghing hoxses, hee
 sayd: O Plato, thou wouldest haue made a good-
 ly hoxse. Hee wzote many goodly bookes, and
 spake manye proper and pithie sentences, which
 shall bee spoken of heereafter. Hee dyed of a dis-
 ease when hee was verpe olde. It is sayde, that
 when hee was sicke, Diogenes came to visite him,
 hauing a blade by his side: and when he sayd, who
 shall ridde mee from my disease? Diogenes shew-
 ing him his sword, said, this same shall. To which
 Antisthenes sayd, I speake of my griefe, and not of
 my lyfe. There wer moze of this name, but he lieth
 buried at Athens,

Of Anaxagoras. Chap.viij.

Anaxagoras was an exceeding well learned man,
 and came of a good stocke: his fathers name
 was Eubulus. Hee was verie wittie in Phi-
 losophie, and wzote much thereof. Hee was of a
 noble courage, and verie liberall. For why? hee
 gaue awaie all his patrimonie: And when hys
 friends reponed him therfore, and sayde, that hee
 tooke no care for his goods: what need I (qd he)
 thye take care therfore. At last he went from thē,
 and

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And gaue all his minde altogether to the studie
of Philosophie, regarding neither the common weale
nor yet his owne profite, insomuch, that when one
asked him if he regarded not his Countrey: He
answered, yes, the chiefest thing I care for, is my
Countrey: pointing with his finger towards the
heauen. He was in Xerxes time, and began to teach
of philosophie at Athens (as saith Valerius) when
he was but xx. yere olde, & taried there xxx. yeres.
He said that the Sunne was made of burning
iron, and that there were mountaines and valleys
in the Moone. Some saide that he tolde befoze
a stone that fell from heauen into the floud Eg
To one that asked him, if the mountaines Lampe
ceoi should euer be part of the sea: yes (quod he)
if the time faile not. Being asked for what intent
he was bozn, he said, to behold the heauen, & Sun
and Moone. To a man that was verye pensive
heauie, because he should dye in a straunge coun
try, he sayd: Be of good cheere friend, for the way
that goeth down to hel is euery wher. Silenus wrote
teth that in Prince Dimilus time, there fell a stone
from heauen, & that Anaxagoras therthzough held
opinion, that heauen was made of stones, and that
but for the great compasse of the building, it wold
sodaynly fall. Sotion saith, that he was accused for
this and such like matters, and lost much of his
goods therfoze and was banished. But other write
that Tucidides accused him of treason, and beeing
absent, was therfoze condemned, at which time
also his childzen died. And when it was tolde him
how he was condemned, and his childzen dead, as
touching his condemnation, he said: nature hath
giuen like sentence both of my condemners & me.

And

As touching my children, he sayd : I knowe
I begot mortall creatures. Neuerthelesse af-
ward he was saued by Pericles, and departed
in Athens vnto Lampſacum : and beeing xliij.
yes old, died there. Being asked of the Citie, if
he would haue any thing done for him : he willed
at the same moneth in which he died, the chil-
dren of the towne should yearely play, & that they
should keep that custome for euer. Which granted,
they buried him honourably, & set vp a goodly E-
paph vpon his tombe. His goodly sayings shall
be spoken of in their places.

Of Archelaus. Chapter. ix.

Archelaus the sonne of Seuthus (as saith Appo-
lodorus) was a good philosopher, & verie studi-
ous in Platoes works. He was first an hearer of
Anilochus, a Mathematick, & afterward of Theo-
crastus. He was a verie wittie fellowe, and of a
prompt spirit, & gracie in communication, & much
exercised in writing, & gaue his minde to Poetrie.
He delighted so much in Homer, & euery night be-
fore he slept, he would read somewhat in him. Hee
learned Geometry of Hipponicus, and was there-
fore so dull, and yet so well learned in the craft, that
he would say, that Geometry fell into his mouth,
and he gaped. Hearing men singing Meeters that
they had made, ill fauouredly, he kicked them on the
shins, saying : ye breake mine, and I will breake
yours. Seeing called to a sicke man, perceyuing
that hee was sicke for thought and lacke of rich-
es, hee conueyed vnder his pillowe a sacke full of
money, which he finding, was so ioyous, that he re-
couered

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couered straight waies. when he was bid to solve a riddle at a banquet, he sayd that the chiefest part of wisdom was, to knowe to what purpose each time was meetest. To him & asked him why many schollers of euery sect became Epicures, but none of the Epicures became of other sects, he said: because that cockes were made of men, but neuer made of cocks, or as some saie, capons be made of cockes but neuer cockes of capons. Being reproued because he challenged not a young man, whom he had right to, he excused him properly, saying: It is not possible to drawe soft cheese with an hooke. Being asked what man was most in trouble, thought, & care, he said: he & desireth most to be at quiet & rest. Being asked whether it were better to marrie a fayre womā or a foule, he answered, if thou marry a foule one, thou shalt haue griefe & her, but & if thou take a fayre one, she shall make thee cuckold. He called the olde age & haue of all tribulations. He said it was a great euill, not to be able to suffer euill. To an enuious man which was very sorrowfull, he said: I know not wel whether euil haue chanced to thee or good to another: signifieng thereby & enuious men are as sorrowful for others prosperitie, as for their owne aduersitie. As hee sayled among theeues, by chaunce they met with ships of true folke, which theeues espying sayd: we may chaunce to die if we be knownen, and so may I (quoth he) if we be not knownen. These and such like answers he gaue and died at Athens, when hee was 80. yeare olde being overcome with much wine. And was reported more among the Athenians, then any other of the Philosophers. His pithie prouerbs shall be spoken of heereafter.

of liues and aunsweres.

Of Aristippus. Cap.x.

Aristippus (as sayth Aeschines) came to Athens to heare Socrates, whose excellent wisdom was spoken of euery where. But when Socrates was dead, he flattered Dionysius and became a courtier. He was a merrie witted fellow, & could turne himselfe meete to all times and places, in much that Diogenes called him the kings hound. When he on a time hadde espied Diogenes gathering of hearbes, and making pottage, he sayde: if thou Diogenes couldst flatter Dionise, thou shouldst not need to make woorts. To whom Diogenes said, if thou also couldest be content to eate and gather woorts, thou shouldst not neede to flatter Dionise. When one made his boast that he had learned much, he sayd, that learning consisted not in the grearnesse, but in the goodnesse. To one that made great brags of his swimming, hee said: arte thou ashamed to boast of this, which euery dolphin can doo. Being reprovued because he hired a Rhetoricia to plead his cause, he said, when I make banquet, I vse to hire a cooke. When his seruant which iournied with him, was tired with y^e waight of the money which he carried, he said, that which is too heauie cast out, and that which thou canst, carrie. Bion sayeth, that as hee sayled, perceiuing that he was in a pirates shippe, he tooke his money coopted it, & the as (against his will) let it fall out of his hand into y^e sea, & mourned for it outwardly, but sayd inwardly to himselfe, It is better that this be lost of me, then I be lost for this. Dionysius commanded, that all his seruants should daunce in purple robes, which Plato wold not do, saying:

¶

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I will not put on a womans garment. But Astippus did, and when he began to daunce, he sayd in drunken feates the sober offend not. It chanced that he sued to Dionisius for a friend of his, beeing denyed, fell downe before his feet, and when he was reprooued therfore, he sayd: I am not in fault, but Dionisius, which hath eares in his feet. This, & many lyke answers he gaue, which who so listeth to reade, may looke in the Apothgmes of Erasmus, where hee shall finde inough: which because it appertaineth not greatly to our purpose we will omit, and intreate of his good precepts and Proverbs, in the places thereto appointed.

Of Agesilaus. Chapter. xi.

Agesilaus (surnamed the great) was the sixt King of the Lacedemonians. He was a notable prince of excellent vertue, euen from his childhood, as in truth, iustice, temperaunce, noble courage, liberalitie, and continencie. Wherefore hee was much honoured, and prospered so well, that he subdued to the Lacedemonians innumerable Cities and Countries in Asia and Greece, of whose wisdom and prowesse, remaineth yet many remembrances. And returning on a certaine time from Aegypt in a sodaine tempest, beeing driuen bypon the coast of Libia, died when hee was foure scoze and foure yeares of age.

Of Alexander Seuerus. Chap. xij.

Alexander Seuerus, sometime Emperour of Rome, was a Sirian, borne in the Citie of Ancyra.

cene, his fathers name was Varius, who was line-
ally descended from the noble house of Metellus a
Romane, called Metellus the vertuous. His mo-
thers name was Mammea, hee reigned thirteene
yeares. He was vertuous, wise, gentle, liberal, sin-
cere, and to no man hurtfull. Hee was of bisage
faire, and well ppozitioned in body, large & good-
ly of personage, and therewith was strong and du-
rable to sustaine paines, as he that knew his owne
strength, and in the ppreseruing thereof, was not
found negligent. Thereto he was amiable and to-
wards euerie man gentle and easie to be spoken to.
By the diligence of his good parents, he was e-
uer from his infancie brought vp in the studie of
good letters, and all manner honest lerning, as well
martiall as ciuill, he reuerenced learned men great-
ly. And did nothing in the common weale, without
the assistaunce of wise and learned counsailors. He
was at the last wickedly slain & his mother Mam-
mea, by one Mariminus, whom he of a Mulettoz,
had aduanced to high dignities.

Of Alexander the great. Ca. xiiij.

Alexander (surnamed the great) was the sonne
of Philip king of *Macedonie*. In his youth, hee
was instructed by Aristotle in learning. Hee was
fortunate in all his desires. He was of a valiant
and stout courage. For being but twentie yerres of
age, he vndertooke the enterprize to conquere all
the whole world by a certaine armie of men ppepa-
red of his father Philip, which was of xxxij. M.
footmen, and iij. M. v. C. horsemen, hauing no
Captaine vnder the age of thre score yeares.

D.

And

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And so enterprised with most valiant courage, and dyd set vpon the whole world, and had alway the victorie of his enemies. He reigned .xj. yeres. And returning homeward from the wars (in y^e midst of his glory) at y^e citie of Babilō he ended his life.

Of Ambrose. Cap. xiiij.

Ambrose was a Romaine borne, of a right ancient & noble house. And was sometime Consul of Rome. He was a man of great fame, and of such holynesse, such gentlenesse, and of such excellent wisdom, that not onely in his lyfe time, but also after his death he was had in great honor through out all the world.

Of Augustus Caesar. Chapter. xv.

Augustus was the second Emperour of Rome: And as soone as he heard of the death of his vncle Iulius, he hasted fro Appollonia to Rome to possesse his enheritaunce, and to reuenge y^e death of Caesar. He reigned sixe and fiftie yeaeres, and ended his lyfe at Nola, & was buryed at Roome, in the field of Martius: whose death the Senate (for his vertue, wisdom, and worthynesse,) dyd so lament, that they saide that they would either he had not bene borne, or els being borne, that he had not dyed.

Of Bias Prienneus. Cap. xvj.

Bias Prienneus (as sayth Dyogenes) was borne in Priena. His fathers name was Teutamius. Satirus appointeth him y^e first of the seven Sages.

ges. And many gesse that he was very riche. Phanodicus writeth that he redeemed many wench-ches of Messena, which were captiues, & brought them vp as his owne daughters, and afterwardes geneing them dowries, sent them home againe to their countrey vnto their friendes. Not long after, certain fishers found a golden trestle oz trynet, on which was witten, Sapienti, & is to say: Gene this to a wise mā. Which whē y forenamed wēches fathers heard of, they sayd: Byas was a wyle man, & sent it him: but when he saw it, hee said Appollo was a wise man, and that he had sent it him. We finde that whē his countrey Pziena was besieged of Aliattes hee fed to Mules for the nonce, in so much that they were exceeding fat, and droue them forth into his enemies tents, which when Aliattes saw, hee was amazed, thinking by the fatnesse of them, that they had had great plenty of all things. And therefore mynding to areise the sicge, he sent a messenger into the citie, to serch the trueth. And when Byas perceiued the kinges entent, hee made many greate heapes of sande to bee couered with wheate, and shewed them to the messenger: which when the king knew, thinking that they had great plentie of vitaille, made peace with them, and sent commaundement to Byas too come vnto him, too which Byas answered: I commaunded the king to eate Dridns and to weepe.

He wrote aboute two thousand verses. Being asked what was difficil: he sayd to take in good worth aduersitie after prosperitie. On a tyme hee layled among wicked men, and when the ship was sore shaken with great tempest, and those wicked men called vppon god, peace (quod he) least he see

The first booke.

your sailing from hence. To a wicked man that asked him what was goodnesse, hee gaue no answer. And when he asked why he answered hym not, he sayd, because thou enquirest of that which pertaineth not to thee. He would saie that he had rather be iudge among his enimies, then among his friends: for of his enimies hee shoulde make one his friend, but among his friendes he shoulde make one his foe. Seeing asked in what deede a man reioysed most, hee answered, when he gaineth. Hee was a good Oratour, and when hee was verie olde, as hee pleaded a cause, for one of his friendes, after hee had done his Oration, being wearie and faint wyth speaking, hee rested his head in his Nephewes lappe, which was his Daughters sonne, and when his aduersaryes beganne a fresh and had finished, and the Iudges had giuen their sentence on his side, whose parte Bias tooke, as soone as the iudgement was ended, he was found dead in his nephewes bosome, which buried him worthely. And the Citizens of Piræna dedicated a Chappell to him, which is called Tewtonium. He wold say alwaie the greater part are euill. The rest of his sayings shall be spoken of in their places.

Of Chilo the Lacedemonian. Chap. xvij.

CHilo the sonne of Damagetus, was bozne in Lacedemonia. Hee wrote many pearles, and helde an opinion, that man by reason myght comprehend the foreknowledge of things to come by the myght and power of his manhoode. There were in his time (as sayth Soficrates and

and Pamphillia) diuers Offices, of which one was most noble, and the Officers called Ephori, which were kings fellowes. Wherefore his brother being angrie because he would not take that office, sith he himselfe had bene in it before: O brother (quoth he) I canne suffer wrong, and so canst not thou. This man as Herodotus writeth in his first booke of his histories, seeing on a time Hipocrates sacrifice, and besells in Olympo to burne wythout helpe of fire, counsailed him either to liue chaste, or if he were married, to put awaie his wife, and slay his children. Some saie that when Escop (which was in his time) asked him what Jupiter did, hee answered: he meekneth the mightie, and exalteth the lowly. Seeing demaunded wherein the learned differed from the ignoraunt, he answered, in theyr good hope. To him that asked what was harde, he sayd: to keepe close secret counsaile, to keepe a man from idlenesse, and to suffer wrong. Hee liued so well, that when he was olde, he sayd that he neuer in his life to his knowledge had done anye euill, saue that on a time when he should haue bene Judge among his friends, and would do nothing contrarie to the lawe, he perswaded one to appeale from him to some other Judge, that thereby he might both keepe the lawe, and also his friend. The Greeks reioiced in him much, because he prophesied of Githera, an Island of Laconia. For when he had well aduised both the nature and scituation thereof: would to God (quoth he) that eyther this Island had neuer ben, or else that it had ben drowned as soone as it was scene: A worthie and Propheetly saying. For Demaratus flying from Lacedemonia, counsayled Xerxes to keepe a Flaue of
D. iij. Ships

The Second Part
The first booke.

ships in that Island. And surely if hee perswaded him thereto, hee shoulde haue got greate riches by Grecia. And afterward Niceas (after hee had warred at Peleponesis) ouercame the place, and made it a refuge for the men of Athens, and afflicted sore the Lacedemonians. He was brieft in communication, insomuch that brieft speaking was of his name called Chilonia. Hee was about the li. Olympiade. In which time Aesopus the Orator was in his flower, which was in the yere from y^e worlds creation 4624. he dyed at Pisa, sayth Hirmippus, while he kissed his sonne that was crowned in Olympia, beeing overcome both with ioye, and also with age. The rest of his sayings shall bee spoken of in their places.

Of Cicero. Chap. xviii.

MArchus Tullius Cicero, was sometime Consul of Rome: whose diuine eloquence, abundant learning, sharpnesse of wit, dexteritie in arts, and most ardent loue toward the common weale of his Countrey, cannot bee sufficiently expressed by no mortall mannes tongue or penne. His ancestors were named Ciceroes, because that Tullius Appius. a noble King of Volscis, and one of the progeny, hadde on his nose a marke lyke a Chiche, which is a kinde of pulse called Cicer.

Of Crates Thebanus. Cap. xix.

The Thebane Crates, Abscondus sonne, was one of Diogenes excellent Schollers. For as Antisthe-

Antisthenes sayth, when hee sawe Sporculaphus in a certayne Tragedie holding a carryng basket, he fell straight to the sect of the Cinikes, and became Diogenes scholler, and beeing a noble man, he solde awaye his inheritaunce, and the money which hee made thereof (which was aboue two hundred of Talents of our money) he deuided among the Citizens. And continued so constantly in his philosophie, that Philemon sayth thus of him in a Comedie.

*Estate crassum vestiebat pallium,
Sed hieme pannum vt temporans esset.*
which may be sayd in English thus.

In Summer time he ware his garment thicke,
But thinne in winter that he might be sober.

Diocles sayth that Diogenes perswaded him to forsake all his goods, and to cast his money into the Sea. And when diuers of his kindred came to him, indeauouring to dissuade and withdzawe him from his purpose, he beat the away with his staffe, and would not be perswaded. Demetrius Magnesianus saith that he deliuered a stocke of money to a friend of his, vpon this condition, that if it shoulde happen his childzen to bee fooles, he should deliuer it vnto them, but if they became learned and philosophers, then to distribute it to the common people, because (as he sayd) philosophers needed nothing. He despised so much all vaineesse of apparell, that (as Zeno sayth) he sowed a sheepes skinne vpon his cloake, to make it the moze vncomely. So little he regarded dainty fare, & when Demetrius Phalerius sent him bread & wine, he chid & him, saying: would god & fountains wold also yeld bread wherby it appeareth & he dzanke water. He bzidled so much

The first booke.

his other affections, specially anger, that when Nichodrome a minstrell had stroke him on the face, he ware a paper on his forehead ouer the wounde, wherein he wrote, this did Nichodrome. He would for the nonce raile and scold with harlots, to enure himselfe to suffer all reproches. He was so euil fauoured and filthy withal, that whensoever he exercised himselfe, he was scozned at: wherefore holding by his hands, he vsed to say to himselfe, Hope wel Crates, for thy eyes sake and the rest of thy body, for thou shalt by and by see these scozners take with some disease, and shalt heare them saye & thou art happie, blaming themselves for their own folly. When king Alexander asked him whether he would haue him to restore and reedifie Thebes his native country: what nedeth & (qd he) for peradventure another Alexander shall pluck it down againe. As for my countrey, quoth he, which is pouertie and despising of glorie, need no reparation, but is so well and strongly built, that fortune can haue no power against it. For I am a Citizen of the spite that men beare to Diogenes, which needeth feare no treson. This citie he describeth properly in these verses.

Translated out of Greeke.

*Est quadam medio constructa Vrbs Mantica fastu
Pulchra quidem est, pinguis, circumflua, rebus egena:
Quam nullus parasitus adit, stolidusue penetrat,
Deditus aut quisquam damnosis ganeo scortis:
Alia sed panes, ficus profertq; lupinos,
Non pro gloriola capiunt, aut sordibus arma.*
Which verses may thus be Englished.

There is a certaine Citie faire
Staff-waleton by name,

Which

Which standes built in the very mids
of pride, most high of fame.

Goodly it is, fertile and fat,
and flowing round about,
Yet of molt daintie things it is
out bare and poore no doubt.

To it there comes no parasite,
none such fond glosing vnight,
None such as harmfull harlots haunts,
and liues in leu'd delight.

Garlike it hath and household bread,
and such plaine simple cheere,
With vvholsome fruites and such like things,
that are not bought too deere.

The folke therein liue all in peace,
no vvarre they list not fare:
For glorie vaine, nor yet for mucke,
that breeds naught els but care.

He was marnelous hot and sharpe in reproo-
uing of vices, and thereby got him this by name,
Durexanites, as we might say, Master Controller.
For he woulde goe into euerye mans house, and
plainly disproue whatsoeuer he misliked. He pre-
scribed this dietarie or daily wages following, to
them how pzeposterously all things were regarded
Giue thy Cooke ten pound, thy Phisition a grote,
thy flatterer siue talents, thy counsaillour smoke,
thy harlot one talent, thy philosopher a dandiprat.
To one y asked him, what remedie were to quench
loue, he made this aunswere: hunger swageth loue
and so also doth time, but if thou be not able to vse
any of these, take an halter. He would say, Men
ought to studie Philosophie so long, till they per-
cemed Captaines of armies to bee Ass drivers.

The first booke.

He liued so long, that he was croked for very age,
& then seeing himselfe draw nere his end, he looked
on himselfe and said thus.

*Vadis nunc optime curue,
Vadis ad Orci ades, longa gibbosa senectus.*

That is.

Now goest thou hence good crooked wight,
to dwell vvith Phite for aye :
With bunched backe y crookt for age,
groueling thou goest thy vvaye.

Of Diogenes. Cap.xx.

Diogenes, as saith Diotles, was bozne in a town
called *Cinope*, his father beeing called *Iccius*
Mensar, who being imprisoned for counterfa-
iting their copne : Diogenes which was of counsell
with him fled, and came to *Athens*, where hee met
with *Antisthenes*, who vnwilling to receiue him) for
why he neuer would teach any) he ouercame with
his perseueraunce. And when his master on a time
toke by a staffe to beat him, he put vnder his head,
saying: Strike, for thy staffe is not able to driue me
away, so long as thou canst teach me ought. Hee
liued simply, as one that was out of his country,
and comforted himselfe much, with beholding the
little mouse, which neither desired the chamber,
nor feared the dark, nor was desirous more of one
meate, then of another : whose nature (as nigh as
he could) he folowed. He ware a double cloake, and
made him a bag, wherein, he wrapped him when he
slept, and put therein his meate, and vsed one place
for all purposes, both to eate, to sleepe, and to talke
in. When hee was diseased hee went with a staffe,
which

which afterward he caried with him alwaies, not
 onely in the Citie, but also in all other places. He
 wrote to one to make him a Cell, which because he
 carried long for, he tooke a barrell or a tunne, and
 made that his house. When he had any graue mat-
 ter, he would call the people to heare him, which
 when they regarded not, he would sing pleasaunt-
 ly, to which when many resorted, he would say: to
 heare foolishnesse ye runne a pace, but to heare a-
 ny waightie matter, ye scarce put forth your foote.
 He wondred at Gram marians, which could shewe
 of other folkes lewdnesse, & neglected their owne.
 He reprooued Musitions, because they toke great
 care & their instruments shuld agree, & their owne
 manners agreed not. He rebuked the Mathema-
 tikes, which behelde the Sunne, the Moone, and
 the Starres, and neglected the businesse that laye
 before their feete. He taunted the Oratours be-
 cause they studied to speake that was iust, and fol-
 lowed not that same in their lining: he dispraised
 the people, which while they sacrificed and gaue
 thanks for their helth, wold make bankets, which
 was against their health. He wondred & seruants
 could stand and see men eate, & snatched not awaye
 their meate. Being mocked, because hee annoynted
 his feete with odours, and not his head, he sayd:
 the saour goeth from the head into the aire, but
 from the feete vp to the nose. Being asked what
 time a manne should dine, he saide, A rich manne
 when he will, and a pooze manne when hee maye.
 When one hadde giuen him a blowe vppon the
 eare, hee sayde: I wyll well I had leste som-
 what vncouered. To young laddes that stode
 about him, saying: wee will beware that thou
 bite

The first booke.

bite vs not, he sayd, tush, feare not, for a dogge eateth not Beetes. On a fooles house that had written, no euill shall enter heere, he woote, where then shall the master of the house enter? When Alexander stood betweene him and the Sunne, and badde him aske what he would of him, he sayd: I prais thee let the Sunne shine vpon me. When he sawe a writing set vpon a riotous mans house, signifying that the house was to be solde, he sayd to the house, I thought so much, thou wouldest surfet so long, tyll at last thou wouldest spue out thy master. When a man that was verie superstitious sayd: I can cut off thy head at one stroke: yea (quoth hee) but if I stand on thy left side, I canne make thee tremble. Being asked what beast biteth sozeft, he sayd: of wilde beasts, a backbiter, & of tame, a flatterer. Being asked, why golde looked so wan: because (quoth hee) it hath many lying in wait for it. As he behelde a tree whereon many women were hanged, he sayd: would God euerie tree bare such fruit. When he entered into a verie small towne called Minda, which had mightie great gates, hee cried to the Citizens, ho sirs, shut your gates, that the town run not out. whē he saw one which had bene a weake wastler, become a Philition: what quoth he, entendest thou nowe to ouercome them, which heeretofore haue ouercome thee? When hee behelde a whoozes childe casting stones among a great companie, beware childe, quoth he, that thou hit not thy Father. Beholding Archers shooting, when one that could not skill shuld shoot, he ran to the marke, saying, heere will I be for feare least he hit me. To one y asked him a foolyshe question, he gaue none aunswere, being asked why hee helde
his

his peace, he sayd : Silence is the aunswere of foolish questions . Innumerable such pzetie answeres and taunts he vsed, which who so listeth to heare, shall finde in the Apothegines of Erasmus, which is no lesse finely handled in the English then in the Latine, beside that, it is also more plaine and perfect. This Diogenes liued 90. yeares, and dyed being bit of a dogge, as some wryte, other say, that he stifled himselfe with long holding of his breath. After whose death there was greate strife among his Schollers, who should haue his bodie to bury, neuerthelesse the strife was appeased by the elders, and they buried him by the gate that leadeth to *Ishmus*, and made hym a fayre tombe, and set a pillar wyth a dogge therebpon, and set thereto a goodly Epitaph. His goodly precepts and Proverbs shall follow in their places.

Of Democritus. Chap. xxj.

Democritus was a right excellent and noble philosopher. In his childhoode hee learned of the wise men of Chaldea Astronomie, and their diuinitie. He went after that into Persie, to learn the art of Geometrie. After he returned into Athens, wher he gaue his possessions & riches innumerable vnto the weale publike, onely reseruing to himselfe a little garden, wherein hee might at more libertie, and wyth much quyetnesse search out the secretes of nature. Hee wrote many wonderfull and notable workes, concerning naturall Philosophie & Physick. And after he had liued lxx. yeres, he ended his lyfe.

The first booke.

Of Demosthenes. Cap. xxij.

Demosthenes was the most excellent Oratour among the Greekes, hee was first the disciple of Plato. After that he followed Eubulides an Oratour, and vlsed such wonderfull diligence and labour to attaine to the perfection of eloquence, that where he had a great impediment in his pronounciation, hee by putting into his mouth small stones, and inforcing to speake treatably, attained at the last to most perfect forme of speaking.

Ennius. Chap. xxiiij.

Ennius an auncient Latine Poet, was bozne at Tarentum, a Citie in the realme of Naples. And as some suppose, in a town called Rhudy in Italy, and was brought to the Citie of Rome by Cato the Censour. For his learning and most honest conditions hee was entirely beloued of African. In consideration whereof, he caused his image to bee set on his Sepulchre. Hee made manye bookes in sundrie kindes of verses, but the stile that hee vlsed was something auncient, rude, and homelye. yet notwithstanding, they contayned verye grane and substancypall sentences of greate wisdom. Hee dyed also at the age of lxx. yeares.

Galenus. Chap. xxiiij.

Galenus a noble Phisition, bozne in Parganio, was the sonne of one Nikon, a great Geometrickian. He excelled al other both before & since his time)

me in the Arte of Physicke. Insomuch, as in his
 ministration, counsaile, or doctrine, he neuer at any
 me sustained reproach. Also liuing as some doo
 uite, an hundzed and tenne yeares (after he passed
 the age of xlii. yerres vntill the time of his death)
 was neuer vexed with any sicknesse, except the
 iudge of a feuer of one daye (as hee saith in his
 booke De sanitate tuenda) and that happened one-
 by to much laboz. He flourished in the time of the
 Emperors Marcus, Commodus, and Pertinax, &
 ed onely for feeblenesse of age, after Christs In-
 nation, about C. lx. yerres.

Of Hermes. Cap xxv.

Hermes, otherwise called Mercurius Trismegist-
 us, is not onely the most excellent of the Phi-
 losophers, but also the most ancient, whose life
 because it is not wholly set forth, nor all agreeing
 that which is set forth, therefore giuing credit
 the most true writers, it shall bee set forth, as
 they among them by peeces haue preserved it. Of
 whom Saint Augustine the worshipfull Doctor
 saith: Atlas the Astrologian, the brother of Pro-
 theus, the Physition, flourished, and was highly
 cepted in the same time in which Moyses was
 borne, which Atlas was Graundfather by the mo-
 ters side to Mercurius the elder, whose Nephew
 was this Mercurius Trismegistus, which in the
 Egyptian tongue is called Hermes. Howbeit,
 some which write of him, hold opinion that he was
 Noach, which as they saye signifieth the same in
 hebrew, that Hermes doth in the Egyptian tongue.
 And so make him in the seauenth degree from
 Adam

The first booke.

Adam, reckoning after this sort. Adam begat Seth the Father of Enos, the father of Cainan, the father of Melalael, the father of Matusale, the Father of Iareth, which is the Father of Enoch: which opinion (although it be not to be utterly reiected) yet is not sufficient without prooffe to be beleueed. For Enoch whome they take for Hermes, was before Noes flood, in which all the woorkes which were writtten, if they had at that time anie vse of letters were drowned, but the woorkes of this Hermes, whom we intreate, are yet appearing in diuers languages, wherfore it should seme that this was not he, except we should say, that hee graued it in the stone pillers, in which in time of the flood, Astronomie was preserved, which might well be true and but that S. Augustine and Pamphilus in his Chronicle, and S. Hierome thereupon, appoynt the contrary, might be beleueed. For Iamblicus and diuers other, write much of Mercurius Pillars, Mercurius was of such fame among the Aegyptians, that they put forth all their woorkes vnder his name. And the Poets for his singular learning made him a God, and called him a messenger of Iupiter, whom they call the God of heauen, and gouernour of all. And it may be that the Pillers which the sons of Seth (of whose linage he was made, were grauen by him, which as many writers are full of learning, out of which as testifieth Iamblicus, both Pythagoras & Plato with diuers other, mo, learned philosophie. But those pillers I would take rather to be his two goodly bookes, which may very well bee called Pillers: for why they beare both Diuinitie, (if with Lactantius I may so call it,) and also Philosophie, which were pre-
aduentu

aduenture also grauen in Seths childzens pillars,
and thereout drawn by some that haue bene since.
Of which two bookes the first called Pymander,
is so full of diuinitie, as maye astonish the wyttes
of suche as therein shall reade, which causeth S.
Augustine to doubt whether he spake such things
as he dyd, by knowledge of Astronomie, or els by
reuelation of spirites. Howbeit Lactantius doubt-
teth not to compt him among the Cibles, & Pro-
phets. The other booke called Asclepius, beeing
but small, containeth in it the whole summe of na-
turall Philosophie, out of which I thinke no lesse
but that the Philosophers haue learned out theyr
science. Tully and Lactantius (not shewing in what
tyme) say, that there were fise Mercuries, and that
this is the fiste, whome the Egyptians call The-
uth, and the Grecians Trismegistus, and that this
is he which slew Argus, & was ruler of the Egip-
tians and gaue them lawes, and instructed them
in learning, and deuised markes and shapess of
letters after the forme of beastes and trees.

He was called Trismegistus, because hee was the
chefeest Philosopher, the chiefeest Priest, & the chie-
fest king. He prophesied of the regeneration, & be-
lieued the resurrection of the body, and the immor-
talitie of the soule, and gaue his subiectes warning
to eschew sinne, thzeatning them with the iudge-
ment of God, wherein they should giue accompts
of theyr wicked deedes. He taught them also to
worship God with dyuers kindes of ceremonies,
& taught them in all matters to make their pray-
er vnto God, & instructed the Islands in y know-
ledge of God. And when he had lyued into a per-
fect old age, he gaue place to nature. His precepts,

The first booke:

proverbes, and parables shalbe spoken of in their places.

Of Epimenides. Cap. xxvj.

Theopompus saith that Phestius was Epimenides father. Other saye that Dosiades was.

Other some saye that Agefiarchus. Hee was borne in Crete in a streete called Gnosus.

This Epimenides beeing on a time sent of his father into the Countrey to fetch home a sheepe: about noonetide, as he traailed with the sheepe on his necke, beeing wery, hee went into a caue and slept, lxxi. yeare. And when he waked, he sought for the sheepe, and because hee could not finde him, he went backe againe into the field, and when he sawe that all thinges were chaunged, beeing greatly astonished, he returned to the towne: and when he would haue entred into his owne house, they asked who he was: and when he sawe his younger brother, he was so olde that he knew him not: but at last after much communication he told his brother all that had chaunced him, which when it was notified abroad, every manne toke him for one high in Gods fauour. Wherefore on a tyme when as the Atheniens were plagued with the Pestilence, and were counsailed of Appollo to purge theyr Citie, they sent for Niceas & him vnto Crete, who when he was come to Athens, purged it in this maner. Hee toke sheepe both white and blacke, & brought them into a sheepecote, & suffered them to go thence whether they would, & commaunding those which followed them to sacrifice them to God in the place wher they first lay downe: which done the plague ceased.

The Atheniens deliuered thus from destruction, gave

gave him a great summe of money, and also a ship to cary him againe into Crete: but hee forsaking theyr money, onely desired their friendship, and so departed. A little after that he was come home, he dyed, being. 197. yeares olde, as sayth Phasge: but as his country folke say, he liued. 299. yeares. He wrote many workes in prose and in verse, of which somewhat shalbe shewed in their places. Some thinke that he dyed not at that age, but fell a slepe againe vntil an other tyme.

Of Horatius. Cap.xxvij.

Horatius was a famous Poet borne at Venusium: A man excellent in sharpnesse of wit, & quicknesse of sentence. He was addict to Epicures sect, & somewhat wanton in maners, though he liberally noted & vices of other men in his verses called Satiri, in ballades to sing to the Harp (which were in xliii. sundry kindes of verses) he passed all other & wrote in latine. He was greatly in fauour with the Emperour Augustus by the meanes of Mecenas, the Emperours minion, who toke in him for mirth & wit, much delectation. To whom, & to Augustus he wrote diuers Epistles in verses comprehending great wisdom in compendious sentences, and dyed when he was. lviij. yeares olde, as Eusebius wyrteth.

Of Homerus. Cap.xxviii.

Homerus the chiefe of all Poets, whose proper name was Melesigenes. But because he was blinde, he was called Homerus, which in the tongue called Ionica signifieth blinde.

C.ii.

Cicero

The first booke

Cicero Tuscul.v. saith : It is written that Homer was blind, yet see we his picture and not his person. For what countrey, what marches, what host, what navy, what motions of myndes (aswell of men as of beastes) are expressed in such wise that he maketh vs to see that he sawe not.

Plutarchus in the booke which he wrote of him, sayth that in his two workes hee comprehendeth both the parts of man. For in the Iliade he described strength and valiantnesse of the bodie. In Odisea he doth set forth a perfect paterne of the minde. Notwithstanding, for his vndiscrete fabling of Gods and Goddesses, he was excluded by Plato out of his weale publique.

Of Isocrates. Cap.xxix.

Socrates was a Grecian bozne, and came of a good kinred, and was in his youthe well brought vp in all kindes of good maners, and when he came to age & discretion, he was an hearer of Gorgias the Orator, whose disciple he continued, vntil such time as he was wel learned, both in natural, & also in moral philosophie. As some say he was in y^e time of Ahasuerus the king, & was of such fame for his learning, namely for Moral philosophie, that hee seemed to many, rather a God then a man. He liued vertuously, with such faithfulness in friendship, and continency of his body, and wth such pithinesse in his counsel, as very fewe haue den like him since. He wrote many goodly bookes in his youth which he followed in his age: of which his good counsels to Demonicū, testifie his wit & his learning in Morall philosophy, beclide other which

which he wrote of naturall Philosophie. Hee liued
 long time, for (as Valerius Maximus sayth) when he
 was 94. yeares olde, hee set forth an excellent booke
 full of the spirit. In all his workes he praised ver-
 tue as head fountaine of all manner riches, and
 exhorted all men thereunto. To one that asked
 him if he would be a king? he answered, that hee
 would not. And being asked wherefore? he said:
 If I iudge rightfully, I cannot eschew the hatred
 of many men: And againe, if I iudge wrongfully,
 I cannot eschew the paine of eternall dampna-
 tion: wherefore I had rather liue poorely, assu-
 red of the blisse of heauen, then in doubt thereof,
 possessing all worldly riches. Being asked how a
 man might keepe himselfe from anger? he answered:
 In remembryng that God looketh alwayes
 vpon him. In his time men delyghted much in
 blacke haire, wherefore one of his neighbours dy-
 ed his head blacke: and when one asked him why
 his neighbour did so? he featly taunting his neigh-
 bours foolishnesse, answered: because no man
 should aske counsel nor learne any wisdom of him.
 What would he saie now, trowe ye, if he sawe these
 wiues, that not onely colour their haire, but also
 paint their faces? He vsed oft times in his prayers,
 to desire God to keepe and saue him from the dan-
 ger of his friends, rather then from his enemies. &
 being demanded of one that hearde him why hee
 prayed so, he sayd: as for my enimie I can beware
 of, for why I trust him not, so canne I not of my
 friend, because I trust him. Being asked what a
 man ought not to dooe, although it were iust and
 true, he answered, to praise himselfe. He liued 102.
 yeares, and dyed for very age, and was buried ho-
 nourably.

The first booke.

honourably. The rest of his sayings shall be spoken of hereafter.

Of Iustinus. Chap. xxx.

Iustinus comming but of verie base and poore stocke, hauing a craftie wit, by subtiltie and guile obtayned The imperiall authoritie. For wyth the money that was gyuen him to purchase the good wyll of the Souldiers, that Theocritanus might bee Emperour: he bought the fauour of the Souldiers for himselfe, and of them was made Emperour without resistance. This man in his youth was but a Swineheard: and after gyuing himselfe to warfare, for his towardnesse therein within fewe yeares, waxed so expert and cunning in feates of armes, that hee was aduanced to high dignities, & lastly obtained The empire, which he gouerned with great pollicie and wil doine nyne yeares. He banished in his time all the Bischoppes of the Arrians, Maniches, and other heretikes, and endeauoured to restore againe the pure and sincere Christian faith. Hee reigned in the yeare of our Lord Christ. 521.

Of Iustinianus. Chap. xxxi.

Iustinianus being an Emperour of Constantinople, came of a very poore & base kindred, his mothers brother Iustinus Emperour before him, was but a swineheard, he succeeded his vnckle at the age of xiiij. yeares in the Empire, and gouerned it nobly by the space of xl. yeares, augmenting it honourably. Hee was a right worthy & excellent Prince.

Prince. But he was not a little corrupted with auarice, and with the heresies of Eutichianus & Pelagian. And not long after was bereft of his wits, and so ended his life when he had liued 56. yeares.

Of Lycurgus. Chap. xxxii.

Lycurgus was the lawe maker of the Lacedemonians. He was a man of great vertue and wisdom, and so moderate and iust, that when hee might haue reigned after his brother Poludecta, wold not take it vpon him, but gouerned y^e realme to the vse of his young nephewe Cabrilas. To whome beeing of age, hee restored the kingdome. And in the meane time garnished the Citie wyth most honest lawes.

Of Marcus Aurelius Antonius. Cap. xxxiiij.

Marcus Aurelius Antonius, was an Emperour of Rome, and a Romane bozne. He succeeded his father Pius in the Empire. His mothers name was Domiclado. He was a prince of excellent vertue, wisdom, and learning, & seemed to be prouided of God against the troubles & miseries which happened to the common weale in his time. For undoubtedly wthout his great & meruailous wisdom, the empire had ben soze appaired, oz well nigh utterly confounded. But he by his foresight & counsel gouerned the same, and kept it from much danger. He made many goodly lawes, which remaine yet vnto this daie, hee died in Panomie, now called Hungarie, the 18. yeare of his reigne, when he was 42. yeares of age.

The first booke.

Of Mison. Chap. 34.

Of this Mison is great variaunce among writers, and all through the doubtfulnesse of Appollos aunswere. For when Anacharsis asked of Appollo who was wiser then himselfe, he answered: Ecius, Mison, Cheneus, but some say that Appollo sayd not Ecius, but Eteus: and so they aske what Eteus is, Parmenides sayth, it is a village of Laconia, in which Mison was borne. But Socrates sayth, that his father was called Eteus, and his mother Cheneum. Ethiphron sayth, that he was of Crete, and that Heraclides Ponticus was his father. But Anaxilaus saith that he was of Arcadia: thus there is controuersie about him, in which I allowe best Socrates minde. But after Appollo had giuen this answere, Anacharsis being troubled therewith, came vnto Mison in the Summer time, and found him making a share for his plough, and mocking him therefore, sayd: I wis Mison it is not meete to goe to plough nowe: No (quoth he) but it is meete to prepare & make it ready. He liued solitarily, and when a man by chance met him laughing to himselfe, & asked him why he laughed so, sith no man was present with him, hee answered: Euen therefore do I laugh. He wrote many goodly works, & died when he was 77. yeare olde. His goodly sayings shall be spoken of in their places.

Of Ouidius. chap. xxxv.

Ovidius, surnamed Naso, was borne in Sulmo, brought vp in Rome, and diligently instructed in Latine letters from his tender age. He

gaue

gave most diligent studie to the making of beastes,
from the which he was withdrawn by his father,
and put to learne Rethorike. Wherein a while hee
much profited, and was in the number of the best
Oratours of that time, and was aduanced to sun-
drie authorities, and made a Senatour. Notwith-
standing he did chiefly dedicate himself to Poetry:
wherein by nature he was excellent, in facilitie and
abundance of sentences. He was deere beloued
of the Emperour Augustus, of whome at the last
hee was exiled into Ponthus, where hee spent the
rest of his lyfe in a towne called Thomos, amongst
people most barbarous, who notwithstanding
greatly lamenting his death for his curtesie and
gentle manners. The cause of his exile is vncer-
taine, saving some suppose it was for abusing Iulia,
daughter to the Emperour Augustus, although
the pretence of the Emperour was for making of
the booke of the craft of loue, wherby young minds
might be stirred to wantonnesse. He was before the
incarnation of Chyist foure yeares.

Of Pithagoras .chap.xxxvj.

Pithagoras the Philosopher, borne in Samia, was
a rich merchant mannes sonne, called Demar-
ratus, howbeit hee was richer then his fa-
ther, which was not able wth his merchaundise
to get so much as his sonne despised, for he was
both rich in abstinence from couetousnesse, and also
in wisdom which is verie riches: of which in his
youth hee was so desirous, that hee went first
to Aegypt, and after to Babylon to learne Astro-
nomie, & the beginning of the worlds creation: which
E. v. when

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When he had learned, hee retourned into Crete, and Lacedemonia, to see Licurgus and Minos lawes. In which when he was perfect, he went vnto Ceuona, where was a people exceedingly giuen to luxurie and all kinde of vice, among whom he so behaued himselfe, that hee reformed them from theyr euill manners, and in small time brought them to such sobernesse, that men wold neuer haue thought it had bene possible. For the wiues that were forsaken of their husbands, and children cast of by their parents, he so instructed that they were receiued againe. He caused the women also to let aside their gorgeous attires, teaching them that chastitie was the chiefe ornament of honest women. **Thys** Pythagoras, as sayth Boetius, was the inuenter of Musicke among the Grecians, which hee founde out by the sounds of hammers, whereof hee wrote a booke, which Boetius and Apulcius translated into Latine. **S.** Augustine in his iij. booke De ciuitate Dei, sayth, that Philosophie was so named by him, which before was called Sophia. For when it was asked him what sciencer hee was, he aunswered, a Philosopher, which is a desirer of wisedome, thinking it a great arrogancie to haue called himselfe wise. Tullius sayth, & Pythagoras spake so wisely, & so ornatly before Leoncius a king, that he wondering at his wit and eloquence, desired him to shew what science hee knewe best: to whom he aunswered that hee knew no science, but was a Philosopher. At which for the newnesse of then name & king astonished, asked him what was a Philosopher, and what difference was betweene philosophers & other men. To whō Pithagoras said, mans life seemeth to me to bee like a congregation of

of people gathered to see a game, to which men resort for sundrie purposes: some by their owne actiuitie to win the worship of the game, & other some for lucre sake to buy or sell somewhat, and other some minding neither to gaine nor to profit: come onely to beholde and see what is done. And in lyke manner, men which are come vnto this life, as out of another life and nature, occupie themselves with diligence to get praise or profite: or regarding neither, apply their mindes to search and to know the nature of things, which sort last named we call philosophers, that is to say, louers of wisdom. Thus by this godly parable he vttered his minde, in the continuance whereof also, hee praiseeth & proueth his science to be best, saying: Like as he which cometh to see the game onely, is more liberall, yea, & more to be praised then the rest: so likewise hee which in his life giueth his minde to wisdom & knowledge, ought more to be accepted then anye of the rest. S. Augustine saith that he was well skilled in Nigromancie, which may be verie well, for in that time it was much set by, and none thought wise, that therein was ignoraunt. Valerius sayth, that his hearers worshipped him so much, & they thought it a great sinne to forget ought which they heard of him in disputing any matter. His words were so esteemed, that it was a cause good and sufficient in any matter to say that Pythagoras sayde so. He was so good a philosopher, as scarce any deserueth to be his match. He kept Justice so much, that after his death, & authoritie of his name ruled the people of Italy, which in time past, was called Magna Grecia. He was so sparing & profitable that some thinke hee neuer did eate any daintie meates.

He

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He taught many young men, whose aptnesse hee knew alwayes by their countenance, gesture and manners. And he with al his disciples liued in cōmon together, as wel in loue as in other manners. For he taught them, that true friendship was, to make one heart and minde of a great many hearts and bodies. Insomuch that Damon and Pythias, which were of his sect, loued so together (as saith Valerius Maximus) that when Dionisius the tirant would haue killed the one of them, which desiring license to goe & dispose his goods befoze his death, was graunted his request, if he could get another in the meane while that would be his pledge, who if he came not againe at the time appoynted shuld die for him: his fellow not regarding his lyfe so much as his true friendship, became his pledge. And the other being let go, came again at his time appointed, to redeme his fellow frō his death: which faithfulness in both & tyzant Dionisius seeing, not onely forgaue thē both: but also desired, & he might be the third of that fellowship, that had rather die, then to fail in friendship. A notable example of most constant friendship, and of good instruction therein. To one that asked him what hee thought of womens weeping, hee saide: There are in womens eyes two kindes of teares, the one of griefe, and the other of deceit. To a couetous man, hee sayd: O foole, thy riches are lost vpon thee, & are very pouertie: for why, thou art neither & warmer, better fed, noz richer for them. It was asked him, if he desired to be rich, to which he answered, nay: saying, I despise to haue those riches, which with liberalitie are wasted and lost, and with sparing do rust and rot. To one that was gayly apparayled, and

and spake vncomely things he sayd: Either make
thy speech like vnto thy garments, or els thy gar-
ments like vnto thy language. It chanced a foole
in Pythagoras p̄sence, to say that he had rather
be conuersant among women then among Philo-
sophers, to which he said: yea, swine had rather lye
outing in dirt & in mier, thē in clere & faire water.
Being asked what new thing was in þ world, he
answered, nothing. Being asked what was philo-
sophy, he said: þ meditatiō or rememb̄ance of death
abozing dayly to get the soule libertie in this pria-
son of the body. He was the first among the Gre-
cians that helde opinion, that þ soule was immor-
tal. He kept schoole in *Italy*, & liued vnto a great
age, and after that hee was dead, the people reue-
renced him so much, that they made a temple of his
house, and worshipped him as a God. He florished
in the time of Nabuchodonesar king of *Babylon*.
His p̄cepts, p̄ouerbes, and parables, shall folow
in their places.

Of Periander. Ca. xxxvij.

Periander, as saith Heraclides was bozne in *Co-*
rinth, his fathers name was Cipcelus: he ma-
ried a wife called Licides, which was þ daugh-
ter of Procleus a tyzaunt of *Epidaur*, and by her
had two sonnes, the one called Cipcelus, and the o-
ther Licophorne, of which the younger was very
wise, but the elder was a foole. This Periandes
was well learned, and wrote a booke of ii. M. ver-
ses. Neuerthelesse he was a tyzant, and exercised
so much his tyzannie, that all men did hate him, he
was about the xxxviii. Olimpiad in Solons time, &
he

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he executed his tyrannie lx. yeres. Some say, there were two Perianders, the one a tiraunt, the other a Philosopher, which might well be : neuerthelesse, this tirant is he whom Laertius reckoneth for one of the seuen Sages, whose opinion I allowe not. For like as hee for his euill doctrine disalloweth Orpheus to be a Philosopher : so I for his euill liuing, disallow Periander to be anye of the seauen Sages, although he haue witten many wise sayings. For as in philosophie nothing is lesse allowed then ignoraunce, so in wisdom nothing is more abhorred then tyrannye, in which this Periander excelled, insomuch that when he was demaunded why he continued in his tyrannie : because it is dangerous (quod he) for a man to yeeld himselfe either of his owne accord, or against his will. Neuerthelesse he would say (as wicked Hannibal sayde of peace) that who so would raigne in suretie, ought to indeuour them to haue their subiectes obedient with loue, & not with force : and yet hee himselfe sought nothing lesse. For on a time he being very angrie, song his wife being great with child, down a paire of staires, and trod her vnder his fecte, and so killed her. And sent away his sonne Licophorona because he mourned for his mother, and drant him into *Corcira* : & afterward when hee himselfe was very old, he sent for him again, that he might with his owne hands haue played the tirant with him : which when the men of *Corcira* knew, they put him to death themselves, to deliuer him from his fathers tyrannie. And when Periander heard that, raging in his furie, he toke all their childre & sent them to Aliattes a tirant to be slain, but when the ship wherein they were approched vnto *Samos*, they

they bowing to Iuno were saued of the Samnites: which when Periander heard of, he being lxxx. yere old, what with sorowe, and what with woodnesse died. This was his life, which shuld not haue ben rehearsed, saue that for his good sayings, which shall be spoken off in their places. Neither would we that any man should take example thereby, but rather should see how shamefull a thing it is, to haue the like conditions.

Of Phericides. Cap. xxxviij.

Hericles the sonne of Radis (as saith Alexander) was a Syzian bozne, and was an hearer of Pittachus. Theopompus affirmeth him to be the first that euer wrote of nature, and of the Gods among the Grecians. Many merauiles are written of him. For as he walked by the sea side at Samos, beholding a ship sayling swiftlye with full sayles, he prophesied that within a little while it should be drowned. And as hee said, it came to passe euen in his owne sight. After that he prophesied (as there was indeed) that the third yere after there should be an earthquake.

Not long after, when hee was at Massona in the same place, hee counsayled one Periclaus, a straunger, to gette him thence, and all his householde, wyth as much speed as myght be, whose counsaile hee not regarding, was taken not long after wyth the Towne and all, of his enimies. Hee woulde saye to the Lacedemonians, that neyther golde nor siluer ought to be worshypped, and that Hercules in hys sleepe gaue him that commaundement: which
Her-

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Hercules also the same time, commaunded the princes to obey Phericides. Some apply this to Pythagoras. Hermippus saith, that when there was great war between the Ephesians & Magnesians, he being desirous that the Ephesians might winne the victorie, asked of one that passed by, of whence he was: whom, confessing himselfe to be an Ephesian, he commaunded to drawe him by the legs, and to lay him in the Magnesian fielde, saying: Desire the Citizens, that when they haue got the victory they bury me (which am Phericides) in this same place. Which when the Citizens knew, they were in good hope of victorie: and the next day, they overcame the Magnesians in battaile, and found Phericides dead, and buried him honourably. But some say, that he flong himselfe downe headlong from an hill called *Coriciam*, and so to haue dyed, and to be buried at Delos. Other some say, that he dyed, being consumed with lyce. Aristoxenus saith that when Pythagoras which came to visite him, demaunding how he did, that he putting his finger out at y^e doze, sayd, behold thy selfe, which answer afterward among learned men became a byeword. He wrote an Epistle to Thales, wherin he prophesied of his owne death, saying that hee swarmed full of lice, and that he had a feuer, and when any of his friends asked how he did, he shewed the lowlie finger out thzough the doze, and desired that the next day after they should come to his buriall.

Of Plato. Cap. xxxix.

PLato the sonne of Ariston and Periander, Solons kinred, was bozne at *Athens*, in the y^ere

and daye that Appollo was bozne, as witnesseth Appollodorus. which was in the fourescore and eight Olimpiad, & dyed being .lxxxiiii. yeares olde. It is sayd that when hee was bozne, there came a swarme of Bees & hined in his mouth, which Socrates interpzeted to bee a signe of his greate eloquence. He was a goodly man of person as sayth Alexander, and was therefore called Plato, which some sayd was for his eloquence, and some for hys great forchad. He exercised himself in his youth, in wrastring: and such like feates, and gaue his minde also to painting, and to write Posies, Metres, and Tragicdies. He had a smal voice, and an eloquent tongue. Socrates dreamed that a Swan let fal an egge, which hatched in his lap, and when it was fethered it flew by on high, and songe exceedinge sweete songes: and the next day when Platoes father brought him to schole to Socrates: O (quod he) this is the Swan that I dreamed of: & when he had learned much, and should come befoze Dionise to a schoole game, wherin learned men should shewe their goodly Meeter, and pithie writtings, wherein who that excelled had a great reward: when he had heard Socrates declare his, Plato song his own into y fier, saying: O fier, Plato hath need of thy help. And when Socrates was dead, hee went into Italy, to Philolaum which was of Pythagoras secte. From thence he went into Egipt, to heare the Priestes and the Prophetes: where beeing sore sicke, he was healed by one of y Priestes with Sea water, by reason whereof, he sayd: The Sea ebbeth and floweth all maner diseases. Hee sayde moreouer, that all the Egiptians were Phisitions. He determined also to go to the Magicians

The first booke.

giffians, but by meanes of the warres that were in Asia, he chaunged his purpose and returned to Athens, where hee abode, and wrote many goodly woorkes, and drew together Heraclitus, Pithagoras, and Socrates reasons. And in sensible thinges hee preferred Heraclitus: and in thinges that pertayned to intelligence, he tooke Pithagoras part: and in ciuil matters and Moral Philosophie, he esteemed most his master Socrates. And drew these three partes of Philosophie into one body. Satorus sayth that hee gaue an hundred pound to Philolaum, for three of Pithagoras bookes.

He sayled thise into Sicil to see the Countrey: whereas Dionisius the tyzant, Hermocrates sonne, compelled him to talke with him, and when Plato in his communication sayde that a tyzant ought not to doe that which was for his owne profit, except he excelled in vertue, the tiraunt being angry therewithall sayde: Thy wordes sauer of olde idle dotrels tales. And thynne also (quod Plato) of a young tirant.

For which this tirant would haue slayne him, but was entreated otherwise, and commaunded him to bee solde. And by chaunce there was one Annicer, a Cireniate, which gaue thirty pound for him, and sent him to Athens amongst his friends, which incontinent sent him his money againe, which he in no wise would receaue, alleaging that other men were as worthy to care for Plato as they. And when the tyzant heard how Plato had sped, and was in his countrey againe, hee wrote vnto him, praying him not to speake or write euil of him: to which request Plato wrote againe, that he had not so much idle tyme as once to remem-

ber

ber him. Some saye, when the captaine Cax-
bria which was guilty of death, fled, that he (when
none els of the Citie durst) went with him. And
when Crobilus a scoffer sawe him enter into the
castel with him, hee rayled on him, saying: thou
goest too help another, as though thou knewest
not that wee already owe thee Socrates poison.
To whome Plato sayde: when I warred for my
Countrey, hee suffered perill with mee, where-
fore now for friendshippes sake, I will doe as
much for him.

To one which because he reprovied him for play-
ing at dice sayd: thou chydest for a small matter:
in deede (quod hee) the thinge is small, but the
customable vse thereof is no small thing.

To one of his boyes which had displeased him,
hee sayde, if I were not angry, I would trimme
thee. To one of his seruauntes which had done
amisse, and excused him sayinge: it was my des-
tenie, I could doe none otherwyle, hee sayde &
excuse thy selfe no more then, for it is thy desteny
also to bee punished.

Hee dyed in the schooles as some saye, beeing
broken in the middelt, & was buryed in Athens.
His notable sentēces shalbe added in their places.

Of Plutarch.

Cap.xl.

Plutarch the Philosopher, was a man of won-
derfull witte, well brought vp in his youth, well
instructed in manners, and well furnished in
all kindes of learning, which growing vp as well
in Vertue and learning, as in body and yeares,
was chosen, & that worthely, to be the instructor of

J.ii.

the

The first booke.

the Emperour Traian, whome he so well instructed, that his glory thereby was greatly augmented, as it is sayde in Policrato, the first booke. Hee was saythfull in his sayinges, and eloquent in his words, & very diligent and wary in his manners, of a chaste life & good conuersation. He gaue his minde muche to instruct and teache other, and wrote many bookes: of which one entituled, the education of youth, which we haue in the English tongue (drawen therinto by the excellēt & famous Knight Sir Thomas Eliot, whose good zeale & loue bothe to further good learning, and to profit his countrey, appeareth as well there by, as by other many workes, which he hath pained himselfe, to bringe into our language) sheweth well his good affection that hee had to the common weale. Hee wrote an other booke, called the Institution of Traian: In which he setteth out the office of a Prince, and what he ought to bee, so excellently, as no man can amend it.

He wrote also another booke, entituled Archigramatum, wherein he teacheth rulers and officers how to gouerne themselves, with diuers other things, among which the letter þ he wrote to Traiane, what tyme he was created Emperoz, is worthy to bee remembred, in the ende whereof he saith thus.

Thou shalt rule all thinges euen as thou wouldest, if thou go not from thy selfe, And if thou dispose all thy workes to vertue, all thinges shall prosper with thee. And as touching the gouernaunce of thy common weale, I haue taught thee therein alreadye, which if thou follow, thou shalt followe mee thy master Plurarch, as an example

ample of good liuing: but if thou doo otherwise, then shall this my letter be my witnesse, that I gaue thee neither counsell, neither anye example therebnto. When hee was aged, he died, & was buried honozably. His goodly prouerbs, adages, parables & semblables shall followe in their places.

Of Photion. Ca.xli.

Photion was disciple to Plato and Zenoerates.

PHe was one of the chiefe Gouvernozs of the Citie of *Athens*: a man of such wonderfull grauitie and constancie, & he was not lightly seene to chaunge his countenance, either to laugh or to mourn, nor to haue his hands out of his habit, except in war, and when hee was in the countrey, hee went alwayes bare footed, except it were in & cold winter, whereof ther was no better token, then to see Photion go shod. His speech was short, graue, beheiment, and full of quicke sentences. And therefore the most eloquent Orator Demosthenes called him the hatchet that did cut off his words. He alwayes kept himselfe in pouertie and base estate. He refused infinite treasure, sent vnto him by Alexander. And although he had bene the generall Capitaine of the *Athenienses* in sundry wars, and honozably atchieued his enterprises, yet was he best contented to liue poozely. Finally, euen of his owne vnkinde countryman, he was condemned to death, wherebnto he went with the same countenance, that he had in authoritie.

Of Philip. Cap.xliij.

The first booke.

Philip a king of *Macadonie* sonne of *Aminas* ;
Pfather of great *Alexander*, hee was from his
 childhood a Prince of excellent wit and power,
 of whom this notable things following is to be re-
 membred . After he had vanquished the *Athenien-
 ses* at *Cheronea*, he began to reioyce of his felicitie .
 but to the intent that he therfore should not bee &
 moze prone to iniuries towards his subiects, noz to
 haue indignation at thē whom he had vanquished,
 he then, & euer after, caused a childe to come to his
 chamber dooze in the morning , and to crye vnto
 him with a loude voyce : Philip , thou arte a
 man mortall. which he obserued so constantly, that
 hee neuer went out of his chamber , oz receiued
 any counsaillors oz sutors, till the childe had thrice
 spoken these woords. Notwithstanding hee was a
Panim.

Of Pliny the second, Ca. xliij.

Liny the seconde was famous , and a man of
Pgreate vertue and excellent learning (as al-
 so the other Pliny) hee wrote to *Traian* of the
 persecution of *Christians*, certifieng him, that ther
 were many thousands of them put to death : of
 the which none did any thing contrary to the *Ro-
 mane* lawes, worthy persecution, sauing that they
 vsed to gather themselues together in the morning
 befoze day, and sing *Psalmes* to a certaine God,
 whom they worshipped, called *Christ* : In al other
 their ordināces very vpzight, godly & honest. wher
 fore the persecution by commaundement of & *Em-
 peror*, was greatly diminished. Hee wrote (as it is
 supposed) the most excellent worke called, & history
 of nature. He liued in the daies of the *Emperour*
Tra-

Traian. & died in the yere after Christs Incarnation. Cx.

Of Plautus. Cap. xliiij.

Plautus was a right worthy and excellent Poet, borne in Umbria in the countrey of Italy. He had great felicitie & plesure to spend his time in making & setting forth Comedies: & when he had spent all his substance on plaiers garments, & thereby brought to extreme pouerty, he was faine for his liuing to serue a Baker in turning a quern or hand-mill. When he was vacant from his laboz, he would write most eloquent & pleasant Comedies: wherein he was reputed so excellent, & Eupius Strabo sayd of him, he doubted not, but that the Muses would speake as Plautus did write, if they should speake Latine. He was in the time of Cato Censorius.

Of Pittachus Mittelenus. Ca. xlv.

Pittachus Mittelenus was a notable and excellent man. He was one of the vii. wise men of Greece. In his time he did excell all men, both in learning & martiall feates. Hee was also of the Citie of Mittelene.

Of Pyrrhus. Cap. 46.

Pyrrhus King of Epire, was a valiant and fierce warrior, stern of countenance & a man terrible to behold. He seemed to be framed & naturally inclined to martiall prowesse. He was induced by a doubtful aunswere of Appollo to aid & Tarents against the Romanes, whom hee ouerthrew in two
J. liii.
great

The first booke.

great battailes, but with such losse of his own capitaines, friends and souldiers, that he said: If we overcome the *Romanes* once againe, we shall be utterly vndone. Wherefoze greatly meruailing at the manhood and vertue of the *Romanes*, he said with a loude voice to his friendes: O how easie were it for me to subdue the whole world, either to my self by the aid of *Romane* souldiers, or to the *Romanes* if I were their king. He was receiued of the *Macedonians* for their king 7. moneths. Hee warred against Demetrius king of *Asia*, vnto whom he gaue a great onerthrow, he reigned before Christ. 288.

Of Pacuius. Cap. xlvij.

Pacuius was a famous & excellēt wziter of tragedies, bozn at *Brundisium* in *Calabria*: he was sisters sonne of Ennius the Poet, hee is commended of Quintilian for the grauitie of his sentences, the ponderousnesse of his words, & the authoritie of the personages, which are in his tragedies & comedies, & that his stile seemeth somewhat rude, is to be ascribed to þ time, & not to his fault. Hee liued vntill the age of ninetie yeres.

Of Pompeius. Cap. xlviii.

Pompeius called Magnus for his incomperable victozies (whose father was called Pompeius Strabo) hauing so good a grace in his visage, that from his childhoode hee mooued the people of *Rome* most entirely to fauour him, for his singular beneuolence, continencie of living, martiall experience and knowledge, pleasantnesse of speech, si-
Delitic

of manners, and easinesse in speaking too. He neuer required any thing without shamefastnesse, nor granted any thing but with a glad countenance. In his visage appeared alwayes both modestie and gentlenesse, so that in his flourishing youth there shined in him manners both princely & reverend. He was of a lively, stout, & noble courage. He fortunately prevailed, and had commonly good successe in all his enterprises. He gretly triumphed of his victories in Afrique being almost but a child. He vanquished the valiant Captaine Sertorius, a man at that time most famous in prowess. He vanquished also Mithridates the great king of Pontus. And where a great number of the concubines of Mithridates, women of excellent beautie, were taken & brought vnto him, hee would not companye with any of them, but sent them to their friends. He subdued Armenia, Capadocia, Paphlagonia, Media, Scythia, Mesopotamia, & sundrie other Realmes. He brought into Rome by reason of his great triumphs & victories, innumerable treasure of gold & silver. He afterward toke to wife Iulia the daughter of Iulius Caesar, which liued not long. And when the amitie betweene Pompey & Caesar decreased, he was at the last by Caesar vanquished, who priuely led by sea into Aegypt, where vnder the safeconduct of king Ptholomeus, hee was slaine in a boate, his head being striken off, & his body cast on the strand where it was piously buried, when he had liued lxx. yerres & aboue, & from his youth in most high honor, wealth & prosperitie, on whom it did seeme that fortune had poured all her treasures most prodigally.

Of Quintilian. Cap. xlix.

F.v.

Quint.

The first booke.

Quintilian in his time was a worthy and famous man. And being a perfect Rhetorician, taught Rhetorick in Rome, and received his salary and stipend out of the Emperors Exchequer. He flourished in the time of the man Ignatius, who governed the congregation of Christians at Antioch.

Of Solon Salaminus. Cap. I.

Like as there is among writers great variance (as I said before) about the first Philosopher, even so is there great contention, which were & 7. Sages: but as their variance maketh doubtful which were the persons, so their whole consent assureth that there were such. And for because we intend not so much to shew the persons & names as their good doctrine, therefore it shall be sufficient that a wise & approved philosopher hath said such things, as to them are attributed: yet as for good causes I have allowed Socrates for the first moral philosopher after Laertius minde, so do I best allow Laertius iudgment in this matter, which saith, that these were they: Thales, Solon, Periander, Cleobulus, Chilon, Bias, & Pittachus. Of whome, although Periander were a tyrant, yet because & for his good doctrine, he hath of the learned long time been allowed, therefore shall he enjoy & for me which they have all given him. Of Thales ye have heard already, after whom Solon is next, which was the sonne of Existides, and was borne in Salamina, and thereof was called Salaminus. He gave many good lawes, & did many noble deeds worthy to be remembered. Among which, this is very notable: After that & Athenians and Megarences had made great warre and sore slaughter betweene them, to have

had

and the segniorie of his Countrie Salamina ; and
 were both soze wearied with wars ; they made a
 tye at Athens , that no man paine of his head
 should speake or perswade ought, to challenge the
 land any moze. Then Solon being troubled and
 thoughtfull for his Countrie , fearing least with
 holding his peace he should doo small good to the
 common weale : and againe, if he should speake, it
 shoulde bee for his hurt, sodainely fained hymselfe
 mad, thinking thereby not onely to speake, but al-
 so to doo such things as were forbidden. And dis-
 guising himselfe, he ranne abroad among the hart-
 lesse people, and there in the manner of a Cryer, he
 perswaded the people that which was forbidden,
 and stirred vp theyr mindes so much, that inconti-
 nent they began warre, to obtayne the Island, and
 at last they got it . Hee perswaded them also to
 challenge Chersonesum, a Citie in Traci, affirming
 that it was their right. And by this means so won
 the peoples loue, that they gladly wold haue made
 him ruler : but as sayth Solocrates, he had a neigh-
 our called Pisistratus, which traiterously endeuou-
 red to hurt him, whereof as soone as he had know-
 edge, he armed himselfe, and went into the streete,
 and when he had called a greate companie aboute
 him, he discouered Pisistratus treason, and not onely
 that, but sayd also that hee was readie to amende
 it, and would be glad to fight for his libertie, say-
 ing, ye men of Athens, I am wiser then some, and
 valianter then other some : I am wiser then those
 that marke not Pisistratus, & I am valianter then
 those which know him, & dare not for feare shewe
 what he is. But the Senate that tooke Pisistratus
 part, sayd he was madde : and when hee sawe hee
 could

The first booke.

Could haue no redzeffe, he laide downe his harnesse
before them, and sayd : O Countrie, I haue al-
wayes holpe thee with word and deede, and thou
sayled into Cypres, and there met with Cresus, who
demanded of him whom he thought happie : he
sayd : Thelus of Athens, and Bito, and such other,
which all men spake of. Another time when Cre-
sus hadde garnished himselfe richlye, and was
set in his high throane, hee asked him if euer he
had seene a moze gorgeous sight? Yea (quoth he)
both Capons, Pheasants, and Pecoakes, for they
goodly coulours are naturall. From Cresus, he
went into *Cilicia*, and there builded a Citie, and af-
ter his owne name called it *Solos*. Hee made manye
good lawes for such as were warriours : for if a-
nye had got victorie, he should haue a great reward
for his labour, and such as were slaine, had they
wife and childzen found of the common purse euer
after. He made a lawe that no Executour shoulde
dwell with anie Orphanes mother, nor that anye
should be Executour, to whome after the heyyes
death the goods shall belong. And that no ring or
seale maker should keepe the print of anie old seale.
And that whosoever had put out a mans eye, shoulde
leese both his owne for it. And that whosoever to ke-
ought that was not his owne, shoulde die for it. And
that if anie governour were found dzonken, to die
for it. And that no man shoulde giue anie dowrie
with his daughter, wpyth manye moe good lawes.
When hee was demanded, why he made no lawe
against such as killed their father or mother : He
answered, because it is a desperate mischiefe. Be-
ing demanded howe men might best keepe them
from breaking the lawes : He sayd : if such as haue
no

Wrong, be as sorrie and careful as those that are
 wronged. He would say to rich men: abudaunce
 cometh from riches, and disdaine out of abun-
 dance. He wrote many bookes both of hearles,
 lawes, and other matters, besides many goodly Es-
 sayes. He flourished in the 46. Olympiad, & was
 prince of *Athens* the third yeare, which was from
 the worldes creation 4675. yeares, hee liued lxxx.
 yeeres, and dyed in *Cypres*, commaunding his ser-
 uants to carrie his bones to *Salamina*, and there
 being made in powder, to sowe them about the Ci-
 ty. Diocorides writeth, that when hee was asked
 why hee wept for his sonnes death, sith it profited
 him nothing: he aunswered: even for this cause I
 weepe, because I canne profit him nothing. Thus
 much of his lawes and answeres: the rest of his
 sayings shall be spoken of in their places.

Of Socrates. Chap. Ij.

Socrates (as sayth Plato) the sonne of Sophro-
 niscus, a Lapidarie, and his mother Phenareta,
 a midwife, was bozne at *Athens*, a man of a won-
 derfull wit, and as some saie, was an hearer of A-
 maxagoras and of Damon. But Duris sayth that he
 was a seruaunt, & that he grained in stone, and that
 the Gracie, thzee goodly images, were of his car-
 uing: wherefore Timon calleth him a caruer of
 stones, & a haine Greeke Poet, & a subtil Ora-
 tour. For in his Orations he was sharp & prompt,
 & was therfore forbidden to teach it by xxx. tyrants,
 as sayth Xenophon. But (as sayth Fauorinus) hee
 with his Disciple Eschines, opened the fields of Or-
 atorie craft. He got money to finde himselfe with-
 out

The first booke.

all by his handie worke, from which Crito deli-
red him because of his wisdom, and became his
scholler, as Bizantius sayth. But after that Socra-
tes perceived that there was no fruit in the specu-
lation of naturall Philosophie, & that it was not
greatly necessarie to the outward maners of living,
he brought in the kinde called Ethicke, that is, mo-
rall Philosophie, & taught it dayly both in y^e shop
and streetes, & exhorted the people chiefly to learn
those things which shuld instruct them in maners
which were needfull to be vsed in their houses. He
vsed sometime thzough vehemencie of his commu-
nication to shake his hand, and stirre his finger, y^e
and to plucke himselfe by the haire also, and was
therefore mocked of many, which he suffered pati-
ently, and was so patient, that when one had spue
ned him, he suffered him: and being asked why he
stroke not againe, hee asked if an Asse had kicked
him, if he shuld kicke againe. When Euripides ha-
giuen him a worke of Heraclitus to read, and asked
him what he thought by it, he answered, such things
as I vnderstand are verie mysticall, & so I thinke
those be which I vnderstand not: But surely they
lack some Appollo to expound them. He toke great
care in the exercise of his bodie, and was of a com-
ly behauiour: he was also a good warriour, for when
Xenophon was in the warre, fallen from his horse,
he caught him & saued him. Another time when the
Athenienses fled all away hastily, he himselfe went
leisurely alone, looking backe oftentimes priuely
and watching to reuenge him, if any man with his
sword durst venter to inuade his fellowes, he was
red also by sea: & when he had valiantly fought
ouercome his enemies, he gaue willingly the victorie

to Alcibiades, whom (sayth) Aristippus he loued
greatly. He was of a constant minde, and of inmuta-
ble reason, and exceeding carefull for the common
weale, he was also thzistie and continent. When Al-
biades would haue giuen him much Lime and
pande to builde hym an house, hee saide: if I
lacked shooes, and thou wouldest giue mee a
whole hide to make me a paire, shoulde I not bee
locked if I tooke it: When he beheld many times
the multitude of things that were solde, hee would
say, good Lorde, so many things there be that I
need not. He would say commonly for gold, silke, &
purple, & other such things, were more meete to set
with tragedies, then necessarie to be vsed. He liued
sparely & temperatly, that many times when there
were plagues in Athens, he onely himself alone was
ouer sicke. Aristotle saith for he had two wiues, the
first Xantippe, of whom he begat Lamprocles, and
the other matrone Aristides daughter, whom he took
without dowrie, of whom he begat Sophroniscus, &
Menexemus, Satirus, & Hieronimus Rhodus say, for
he had both at once. For the Athenienses being
consumed with warres, and morein of people, to
augment the Citie, decreed that euerie man should
haue two wiues, the one a Citizen, and the other
what he would, to begette childzen of both, which
Socrates obeyed. He despised greatly such as
were proud and high minded, and wranglers. Hee
gloried greatly in poore fare. And sayd that such
were most like vnto God, as lacked fewest things,
he had a great gift both in perswading and also in
disswading. For he (as saith Xenophon) perswaded
a young man which was mercilesse & cruell against
his mother, to reuerence her.: hee dissuaded also

Platoes

The first booke.

Platoes brother which was desirous to haue come into the common weale, and caused him to leue because he was rude and ignozant in things. Being asked what was the honour of young men he aunswered : to attempt nothing too much. To him that asked him whether it were better to meue or no : he sayd : which so euer thou doe, it shall repent thee. He would saie that he wondered much at men which with great diligence endeuoured to carue and make stones like men, and tooke so little heed to themselves, that they both seemed and were lyke vnto stones. He exhorted young men to beholde themselves oft in a looking glasse, to the intent that if they were beautifull & well fozmied, they should doo such things as becommied their shape but and if that they were ill fauoured, that they should wyth learning & good manners hide their deformitie. When he on a time had bidden many rich men to dinner, & his wife Xantippe was ashamed of the small preparaunce that hee made, he sayd : Be content wife, for if our guests be sober & honest men, they wil not despise this chere : & againe if they bee riotous & intemperate, wee shall be sure they shall not surfet. Hee sayde some liued by the might eate : but he did eate that he might liue. Being on a time reuiled, and asked why he spake nothing : because (quoth he) that which hee speaketh pertaineth not to mee. O that men could nowadayes so take such matters. Another time when it was tolde him that one had spoken euill by him he sayde : hee hath not learned as yet to saye well when Alcibiades tolde him that he could not suffer the frowardnesse and scolding of Xantippe, he did : no (quoth he) but I can, I am so vyled therewith

with: canst not thou at home suffer the gagling
geese: yea (quod Alcibiades) for they lay me eggs,
mary (quod Socrates) and so doth Xantippe bring
me forth childzen. On a tyme when his wife in
the open strete plucked his cloke from of his backe:
and some of his acquaintaunce counsailed him to
haue strooke hir therfore, he said: yea sirs? ye say
well, that while we were brawling & fighting toge-
ther: euery one of you might crye now to it Socra-
tes, yea, well sayd Xantippe, & wittiest of & twaine.
He counsayled & men should so go to their wliues,
as horsmen do to their fierce horses. With a pretie
similitude he coulered his patience, saying: lyke as
an horse beeing broken of an horse keeper, suffereth
euer after any man to ride vpon him, so I by vse
of Xantippe can suffer all other folke.

Finally, hee dayly saying and doing such thinges,
was praysed of Appollo to bee the wisest man that
liued. At which diuers being displeased, and bee-
cause that hee proued some which thought them-
selues very wise men, to be very fooles: they not
content, conspyred against him, and accused hym
saying: Socrates breaketh the lawes of the Citie
which haue beene geuen of our elders, supposinge
that there are no Gods, and bringing in other new
spirites: (For Socrates held optinion that ther was
but one God, which was without beeginning and
ending, which had made and gouerned all thinges,
and & the soule of man was immortal, & that euery
man had two spirites assigned him by God, which
he called Demones, of which he sayd the one shew-
ed him thinges to come, and therfore he despised
their Gods, and would not worship them, and a-
gainste right and lawe hee corrup:eth our youth:

The first booke:

wherefoze let him dye.

When this was put by against him, Lissias a Philosopher wrote an Apology for him, which when he read, hee sayde, Lissias the oration is good and excellent, but surely it is nothing meete for me (for why it was more iudicial then should seeme meete for a Philosopher) And when Lissias demanded of him sith it was good, why it was not meete for him: he sayd: Garmentes and Shooes may bee both good and faire, and yet unfit for mee. But while he was iudged, it is sayd that Plato stode by in his defence and could not be suffered. And so he was condemned by lxxx. Judges, and cast into prison. For whome the Prince of Athens was very sorry, but the sentence which the Judges had giuen vpon him, which was that he should drinke poyson, could not be reuoked.

The king had a ship freight with sacrifices which he offered to his ydols, which then was abrode, and he would neuer geue any sentence vpon any mans death, befoze it came to Athens. wherefoze one of Socrates friendes called Inclites, counsailed him to geue a certaine summe of money to the keepers, to let him scape away secretly, and so to go to Rome, but Socrates sayd he had not so much. Then sayd Inclites, I and thy friends haue so much, which we will gladly geue to saue thy lyfe, if thou wilt.

To which Socrates answered, I thanke you and my friendes, but sith this Citie wherein I must suffer my death, is the naturall place of my birth, I had rather dye here then els wher: for if I dye here in my country about deserting, onely because I repproue theyr wickednesse, & their worshipping of vayne idols, and would haue them worshipping the
true

true God : if these men of myne owne nation per-
secute me for saying and maintaning trueth, euen
so will straungers wheresoeuer I become : for I
will neuer spare to say the trueth, and surely stran-
gers would haue lesse mercy on me the myne owne
countrey folkes . Being thus minded, he continu-
ed still in prison, teaching his scholers which resor-
ted to him, many thinges bothe of the composition
of Elements, & also of the soule : but would wryte
nothing : for he sayde that wisdome ought to bee
wrytten in mens heartes, and not in beastes skins :
neuerthelesse his disciple Plato wrote well nye all
that he taught . A little befoze he should be put to
death, he desired that he might bath himselfe , and
say his Orations: which he did, and called his wife
and childzen, and gaue them good instruction. And
when he went toward the place where he should fi-
nish his life, his wife went after him crying: *Wlas*
my hus band dieth guiltlesse, to whom he said, why
woman, wouldest thou haue me dye otherwyle ? &
sent hir awaye . So when the cup of poyson was
deliuered him to drinke, his friends began to wepe,
wherefoze he blamed the, saying : I sent away the
woman because she should not do as you do. Then
Polidorus profered him a pzeious garment to dye
in, to whome he sayd, hath not mine own coate ser-
ued me to liue in? why then may it not aswel serue
me to dye in ? And then after hee had cominended
his soule to God, he drank the confection . And as
hee was in trauaile of death, one of his disciples
sayde . *O Socrates well of wisdome, yet teach vs*
somewhat while thy speach lasteth , to whome hee
answered, I can teach you no otherwise now dy-
ing, then I taught you in my lyfe tyme .

G.ii.

Thus

The first booke:

Thus finished he his moste godly lyfe beeing lxx. yeares olde . His goodly sayings shalbe spoken of in their places .

Of Seneca. Cap. liij.

Seneca the Philosopher , an excellent well learned man, was bozne in Corduba, and therefore called Cordubensis . He was disciple to Stratus the Stoike, and was Lucane the Poets countreyman . He flourished at Roome , in the tyme of the Emperour and tyzant Nero, whome hee taught in his youth, in lerning, & maners, which afterwards was cause of his death . In the tyme of this Seneca, Peter and Paule came to Roome and preached there . And when many of Nero the Emperours house gathered together to heare Paule , Seneca among the reast, was so famillier with him, and delighted so much to heare the diuine science and wisdom which he sawe in him, that it greeued him to be seperated at any tyme from his communication , in so much that when he might not talke with him mouth to mouth, hee vsed communication by letters oft sent betweene them . Hee read also the wytynges & doctrines of Paule, befoze the Emperour Nero, and got him the loue and fauour of euery body . In so much that the Senate wondered much at Paule . This Seneca was a man of very chaste life, and so good, that S. Hierome numbereth him in his bedrow of saints, prouoked thereto by his Epistles which are intituled Seneca to Paule, and Paule to Seneca. After hee liued into a meane age , hee was slaine of Nero the Tyzaunt, two yeares becoze Peter & Paule suffered their glo-

glorious martirdome. For Nero on a day beholding him, and calling to minde, how he when he was his master dyd beate him, he conceiued hatred against him, and beeing desirous to reuenge himselfe, and to put him to death, gaue him liſence to chooſe what kinde of death he would. wherefoze Seneca ſeeing that his tyzannie could not be appeaſed, and ſuppoſing that to die in a baine was the eaſieſt kinde of death, deſired to bee let bloud in the beines of hys armes, and ſo dyed, which death, as ſome thinke, was fozeſhewed in his name, Seneca: y is to ſay, Senecans, which ſignified in Engliſh, a killer of hymſelf. He wrote in his life time many goodly bookes, out of the which ſhall bee picked ſome of the moſt pithie ſentences, both of preceptes and counſayles, and alſo of Proverbs, Adages, Parables, Semblables, which in their places heereafter ſhall followe.

Of Sigismund, Emperour. Chap. liij.

Sigismund was the ſonne of Charles the fourth, King of Boheme, and of Hungarie. Hee was ordained Emperour. Hee was a prudent, wittie, learned, and noble Prince, in perſon and countenance, of ſuch maieſtie, as was comely and meete enclye in a greate Monarchie and ruler of the worlde. But in warre and deedes of armes vnfortunate: for hee was oftentimes ouerthrowen and chaſed of the Turkes, and other enimyes. And for that hee was king of Boheme, hee had it by ſucceſſion after the death of his brother Vincellaus. Hee reigned twentie vij. yeares, and departed this life.

The first booke.

Of Thales Milesius. Chap liiij.

Thales (as sayeth Herodotus, Democritus, and Duris) hadde to his father a noble man, called Examius, and to his mother Cleobulina, of the stocke of Cadmus and Agenor: and was bozne (sayth Plato) vnder Damastius Prince of Athens, and is the first that euer was called a Sage, or wise man. Hee flourished at Miletum, what time Oseas was Judge in Israel, and Romulus Emperour of Rome: what time Sennacherib king of the Chaldees sent the Assyrians to inhabit Iewrie, which from the counting of Eusebius was the. 4350 yeare from the creation of the world. This Thales was verie well learned both in Astronomie and Philosophie, and wrote many goodly works, and was a citizen of Miletum, as Phalerius writeth, and was come of a noble lynage, who after he had dispatch- ed hys businesse belonging to the common weale, gaue himseife to y^e serching out of naturall causes. And surely hee was a profitable Counsaylour to the common weale. For when as Crelus desired to haue hadde his fellowes, hee woulde not graunt to it, which afterward when Cyrus had gotten the victorie, was cause of sauing their Citie. Heraclides sayth that hee lyued solitarily. But some saye hee tooke a wyfe, and had a childe called Cidistus, but other saie that hee liued chaste all hys lyfe long: and when it was asked him why hee woulde not get children, hee answered, because hee woulde not bee bound to loue them. When his Mother cryed on hym continually to take a wife, hee woulde saie hee was too young, and afterward when hys youth was past, and hys Mother

ther still importunate, hee woulde saye, it was out
 of season, and too late. Hee woulde saye alwayes
 hee was bounde to thanke Fortune, but for three
 causes chiefly, first, because hee had reason, and
 was not a beast: secondly, because hee was a man,
 and not a woman: thirdly, because hee was bozne
 a Grecian, and no Barbarian. Hee sayde there
 was no difference betweene death and lyfe, and be-
 ing asked therefore why hee dyed not: because
 (quoth he) I should then make a difference. When
 hee was asked whether God knew mennes euill
 workes: Yea (quoth he) and their thoughts to. To
 an adulterer that asked him whether hee myght
 sweare that he was no adulterer, he sayd: Periu-
 rie is not worse then adulterie. When he was asked
 what thing was hardest: He aunswered, a man to
 knowe himselfe. And what was easiest. Hee sayd
 to admonysh other. What was sweetest: For a
 man (sayth hee) to vse that he hath. What is God:
 That that lacketh begiuning and end. And when
 he was asked what was the most difficill and sel-
 dest seene thing: Hee aunswered: an olde tirant. A
 selde seene thing indeed, for God either taketh them
 awaie befoze they be olde, or else ere their olde age
 chaungeth their heartes. Being demaunded how
 a man might best suffer aduersitie: To see (said he)
 his enemies in worse plight then himselfe. It was
 asked him how we might liue best, & most righte-
 ously: to which he answered. In flyng those things
 our selues which we reprove in other. Being asked
 who was happie, he sayd, hee that hath his bodilye
 health is fortunate in riches, not of a vaine minde,
 but lerned. These are part of his wittie answeres.
 his precepts, prouerbs, & semblables shalbe spoken

of

The first booke.

of in theyr places.

This Thales, as witnesseth Appollidorus, lyued lxxviij. yeares. Socrates sayth xc. yeares, and that hee dyed in the lviij. Olimpiad, and flourished in Cresus time, to whom he promised, that he would cause the riuer Alin, to runne backwards agaynst the streame. There were many moze of his name, as testifieth Demetrius, Duris, & Dionisius. But this Thales Milesius the sage, beeing olde & woone in age, dyed of heate, whiles he behelde a triumph. Some saie that as he went forth of his house to beholde the starres, he fell downe sodainly into a pit, and was therefore mocked of an olde wife that hee kept in his house, with this saying: O Thales, how thinkest thou to comprehend those things that are in heauen, that canst not see such thinges as are befoze thine eyes.

Of Theopompus. Chap. 55.

Theopompus an Historiographer, after y^e time of Herodotus & Tucidides. He was also an ancient Poet, and a king of Lacedemonia.

Of Tiranus, othervvise called Theophrastus. Chapter. lvj.

Theophrastus Eresius, as sayeth Athenodorus, was a fullers sonne, and was first an hearer of Leucippus, a Citizen of his owne Countrie. Afterward when he had also bene a hearer of Plato, he got him to Aristotle, whose successour he was in keeping of his schoole after his departure vnto Chalcides. He was a man of exceeding wisdom, and

and of singular studie, and Schoolemaster (as saith Pamphila) of Menander, the wziter of Commedies. He was a verie friendly man, and gentle to be communed with. Cassander tooke him to him, and Ptholomeus sent for him, he was so beloued of the Athenians, that when Agnonides had accused him of heresie, they would haue killed him for his accusation. There came from all places to heare hym as good as two thousand men, which became hys Schollers. All which notwithstanding, hee was neuer the prouder nor higher minded, but continually one in vertuous humblenesse. In his tyme Sophocles Amphiclidas sonne, made a lawe, that no Philosopher should keepe Schoole vpon paine of his life, without the agreement and decree both of the Senate, and the people: wherefore hee with many mo of the Philosophers departed for a time. But the yeare following, when according to their good order, Philo called Sophocles to the accompt of his dooings, they returned againe, and the Athenians abolsished that lawe, and fined the maker thereof in five Talents, and restozed to Theophraste the regiment of his Schoole. And whereas befoze time his name was Tirtanus, Aristotle named him Theophrast, because of his diuine and godly vtteraunce. Hee vsed oft these notable sayings, wee maye better trust an unbzideled horse, then a disozdered worde. Time is the most precious expence. He dyed beeing foure scoze and five yeares olde, when he had a while taken himselfe to ease, when his schollers befoze his departure asked if he would command them anie thing, he said: I haue nothing to say vnto you, saue that this life maketh many things seeme sweet thzough y Mew

The first booke

of glorie. But we all die as soone as we enter into this life, for nothing is moze vaine then desire of glorie. But indeauour to be happie & blessed. And either regard not the perfozmance of this pzecept, because the labour therof is great: or els diligently indeuour to follow it. For thereby you shall attaine exceeding great glorie. Mozeouer, the vainnesse of this life is greater thē the profit. But seeing I am not able to counsell you what to do, consider you among your selues what is best to doo. As hee thus said, he gaue vp his ghost. The Atheniens kneeling befoze him after his death, worshipped him openly. He wrote many notable woꝝkes, whereof this daie we heare but of few, so many good things haue ben lost through negligence of men, and inurie of time, he died verie rich, as may appeare by his testament which Laertius hath wꝛitten out at length. With diuerse other things which to auoide superfluitie I haue omitted. His vertuous sayings shall follow in their places.

Of Xenophon. Cap. lvij.

X Enephon the sonne of Grillus, was bozne at Athens, he was shamefast, & exceeding beautiful. It is said, that Socrates met him in a narrow lane, & would not let him passe till he had answered him to diuers question, and when he asked him where men were made good and badde, whereat he stayed and could not tell. Socrates sayd, come with mee and learne. And so he did vntill such time as he went to Cyrus, whose fauour hee obtayned, and became in great reputation wyth him, and wrote all his actes. Hee had a woman called Philecia, which followed

followed him, by whom hee had two childzen. Hee
had much trouble in his life, and was banished, &
fled from place to place till hee came to Corinth,
where he had an house. And when the Athenien-
ses intended to succour the Lacedemonians, he sent
his two sonnes, called Diodorus and Grillus to A-
thens, to fight for the Lacedemonians: from which
battaile Diodorus returned, without dooing anye
great seate: but Grillus fighting manfully among
the hozsmen, died about Mantinia. And when Xe-
nophon (which was dooing Sacrifice with his
crown on his head) heard that his sonne was dead.
he put off his crowne: but when hee afterwarde
heard, that he died fighting valiantly, he put it on
again, not so sozie for his death, as ioyous of his
valiantise. Hee died at the Citie Corinthum, as
saith Demetrius, being very old: a man both good
and valiant, expert in riding and hunting, & great-
ly skilled in martiall affaires, as appeareth by his
wozkes. He was also religious, and much inten-
tue about sacrifice, and was a follower of Socra-
tes. He wzote xl. bookes intituled euery one by a
sondzy name: and Tucidides wozks which by neg-
ligence wer lost, he brought to light. And was him-
selfe so pleasant in his stile, that hee was called the
Muse of Athens. There were moze of this name, of
whom this is the chief, whose good sayings and
pzecepts heerafter shall be touched.

Of Xenocrates. Cap. lviii.

Xenocrates the sonne of Agathenor, being bozn
in Calcedony, was Platoes Scholler euen
from his youth. Hee was blunt witted and
slow,

The first booke

Now, insomuch that Plato speaking of him and Aristotle, would saye, that the one had neede of the spurre, and the other of the bzidle. He was graue and earnest, & drie in his communication. Hee was much in the schooles, and if at any time hee went into the towne, boyes and foolish people would crie after him for the nonce, to anger him. He was so chaste, that when men for the nonce had hired an harlot to meddle with him, which lying with him many nights could not obtain her purpose, she said he was an Image and no man. When his fellowes would cast into his bed Lais (which was at that time the fairest strumpet in *Athens*) when she would entice him with her whozish conditions, he would cut his owne members, because shee should not overcome him. Being sent with other Embassadors to Philip, when all the rest tooke rewards and banquetted with him, he would not: Insomuch, that when Philip many times would talke with him, he refused. For which cause Philip admitted him not for an Embassadour. And when he with the rest of his fellowes was returned to *Athens*, they saide, that he went with them in vaine. And when (according to the lawes) he should therefore pay a forsaite, he counsailed the rulers to take good heed to the common weale, saying that Philip with giftes had corrupted al the other Embassadors, but could not make him grant by any manner meanes, which (they hearing) esteemed him more then euer they did before. Being set another time to Antipater to redeeme the prisoners which hee had taken in battaile, Antipater desired him to dine with him, which he denying, sayd. I came not to dine and banquet, nor to take pleasure with thee, but to redeeme my selfe.

fellowes from the sorowes which they suffer with
thee. And when Antipater heard the wisdom and
saw the constant minde of the man, he gently inter-
taining him, deliuered his prisoners. When Dionis-
sius in his presence said to Plato, some bodie shall
take from thee thy head, hee said: that they shall
not, except they take away mine first. He liued ho-
nourably, and wrote exceeding many goodly works, and
died being lxxxii. yerres olde. His goodly counsailes
shall be spoken of in their places.

Of Zeno Eloates. Cap. xlix.

Zeno Eloates the sonne of Piretus, by adoption
became Permenides son, he was of body large
and tall, and learned of his adopted father his
Philosophie, wherein he became so excellent, that
as Plato and Aristotle saith, he was the first deuise-
r of Logick. He was a noble man both in gover-
ning the common weale, and also in teaching of
Philosophie. There was in his time one called of
some Nearchus, of other Diomedes, which vsurped
the gouernance of his Countrey, and there accor-
ding to his lusts, without respect either of lawe or
Justice, vsed all points of tyrannie. Wherefore
Zeno with other conspiring to put him downe or
drive him thence, were preuented of their purpose,
and Zeno taken. And when the tyrant inquired of
him what confederates and prouision of weapon
they had, he minding to make him afraid, confessed
that all those whom the tyrant trusted most, and
ooke for his chiefest friends, were of counsell in
his conspiracie. And when hee tolde him certaine
things openly of some of them, he fained that hee
would

The second booke.

would secretly shewe him greater matters. And when the tirant therfore went neere him, & bowed his head to him, hee with his teeth caught him by the eare, or as (Demetrius saith) by the nose, & left not his hold till he tare it quite away. But when the tirant, & more incensed heerewith, brought him to the racke, as saith Antisthenes, hee would confesse nothing more then what he did at the first. Wherefore as saith Hermippus, he was by & tyrant put into a mortar of stone, and there pounded with a pestle to force him to bewray his confederates. And when he was therewith almost killed, he cried out to the people: fie vpon you cowards, that ye can suffer a tirant the destruction of your country thus to deale with you, & though nothing els might moue you, me thinkes this crueltie which I sustaine of him for my countrey sake and yours, were sufficient. And when he had so said, because he wold confesse nothing, he bit off his own tongue, & spat it out in & tormentors face, who therfore killed him, as Hermippus saith. But Antisthenes saith, that the people moued partly with his words, but more with his manhood and greuous torments, fell immediately into a rage, and with stonnes killed the tirant. He despised all pomp & glozy, & for iustice & truth sake, all kinde of torments, when men railed at, or flandered him, he would be angry, & when diuers philosophers would therfore reprove him, he wold make this answer: If I should not be moued with reproches, then should I not neither delight in praises. His other sayings shall be noted in their places.

The summe of all.

In this first booke of Philosophers I briefly declared,

The

The right order of their liues, and godly conuersation,
Whose exāples of vertue ought ioyfully be embraced
And to be followed of all men without exception.
Their counsailes are comfortable in euery condition,
And next the diuine scriptures ther is nothing more true
Then their godly good doctrine, to trade men in vertue.

THE SECOND

Booke.

Of Theologie Philosophicall. Ca. 1.



Because the name of philosophers
or heathen men is a thing verpe
odious to ignozant eares, who wil
not onely suspect, but also despise
whatsoever the heathen teach, tak
king them for infidels & misbelee
uers, therfore I thought it good
before I came to their pzecepts, to shew their opi
nion concerning religion, that it maye be knowne
what they beleeued of God, of themselues, & of his
works, all which they themselues call Philosophie:
for no doubt & common weales wherin they dwelt,
had sundry religions, & those most vile & shameful,
some worshipping their own deuices, as Idols or
images of mē, beasts, diuels, & other things, other
some & creatures theselues, as spirits, diuels, Sun
moone, stars, elemēts, men, serpēts, onions, & other
like, & so fōd & detestable ceremonies, seruing them
to drunkenness, lechery & sacrifice of al kinds of cat
tle & foule, yea, murdzing childzen, men & women,
yea,

The second booke.

pea, and their owne selues to doo their Gods ho-
mage. But these philosophers of whom I treat,
although for feare, obedience and quiet sake they
seemed to doo as the common people did, yet knew
they by the search of nature, that there was but
one God, & that all their religions were wicked &
abominable. And therefore some of them cryed
out vpon them, and rather suffered death, then a-
greed to allow them: as for example, Socrates,
whose life you haue befoze in folio. 31: For as S.
Paule saith, that consideration of the creatures
which they saw, draue them to confesse there was
a creator, who as by his wisdom and power hee
had ordained all things, so by his prouidence and
goodnesse ordered and preserved them. They per-
ceiued also that there was in themselves a reason
and minde, which attained to the knowledge of
God, and had power to comprehend and command
spirits, which sith they be immortall: their soule
must needes also be immortall, because it had po-
wer ouer immortall things. But although they
knew God and themselves in this wise, yet ouer-
come with worldly pleasures, many of them wor-
shipped him not as they ought, but fell with the
world to Idolatrie, for their bodely commoditie,
following the lust and sensualitie of the flesh. But
none of these heathen Philosophers (or sure be-
ry few) were of that sort, but like true, wise and
constant men, both knew god, and serued him with
puritie of life, which is his true seruice, whereof
what they thought, and what they thought is de-
clared in this booke, which I call their Theologie,
because it concerneth specially their doctrine of
God, which when it shall be read and duely confi-
dered

hered : I doubt not but the obiousnesse of theyr
heathen names shall so little trouble any man, that
theyr precepts shall the rather be accepted, conside-
ring & they be both honest & naturall, & come from
such menne whose heathen liues doe staine in ver-
tuous perfection (I am soze to say it, but moze so-
rye to see it) our honest profession that now bee oꝝ
ought to be Christians.

Of God, of his vvorkes, of his mercie
and Iustice. Cap. ij.

The order of all thinges that are visibie in this **Aristipp**
world, declareth that there must needes be one
pꝛincipall cause and beginning which wee call
God, and also that the same order cannot be with-
out pꝛouidence and one perpetuall gouernour.

That is God which lacketh beeginning and en- **Hermes**
ding : which God being made of none, hath by his
owne power created all thinges.

God is the beginning of all thinges.

Plato

He onely is to be knowen and taken for a God
which is not onely a creatoꝝ, but also a comforter,
a pꝛeseruer, a sauiour, and a deliuerer.

Ther is a God which doth rule and gouerne all **Cicero**
thinges, which meinteineth the course of Starres,
the changes of tymes, the alteration and order of
thinges, beholding both Sea & land, who also plain-
ly seeth, both the liues and doings of all men.

There is a liuing God which onely knoweth, **Cicero**
which onely remembꝛeth, which foꝛseeth, gouer-
neth, and moderateth all thinges, and hee it is that
liueth foꝛ euer.

There is no kinde of men so rude oꝝ so harde :
which although he be ignorant what god he ought

Of God, of his workes.

to haue, that yet knoweth not but there is a God,

This seemeth to bee a moſte ſure and principall occaſion why we ſhould thinke there is a God be-
cauſe that there is no nation ſo ſauage and beaſti-
all, either any man ſo barbarous and rude, whome
the oppinion of God hath not truely touched.

Who is ſo vtterly mad, which when he looketh
by vnto heauen, doth not thereby know that there
is a God, or thinketh thoſe thinges to be done by
chaunce, which are made by ſo great power, thoz-
der and alteration whereof no man is ſcarce able
by any art to purſue.

What may be ſo plaine and manifeſt, when wee
looke by into heauen, and beholde the Sunne, the
Moone, and the Starres, ſhining with glozy in
heauen, as that there is ſome God which ruleth &
gouerneth them.

Let all men in this be truely perſwaded, & God
is the moderator and gouernour of all thinges: and
that all thinges alſo be done by his onely power &
appointment, and that hee it is, which moſt clerely
beholdeth euery man, both what hee doth, what hee
admitteth in him ſelfe, with what minde and godlie-
neſſe he doth loue & fauour religion, & that he hath
alſo a regarde both of all godly and wicked men.

Plato.

God is without any body, inuiſible and alſo im-
mortal: whole forme cannot be depzeended with
the eyes of mortall men, nor yet deſcribed by any
ſenſible knowledge.

Plato

God in power is in all thinges, and in euery part
of the world: and by his pzouidence all thinges
are pzeſerued, gouerned, and moued: And he him-
ſelfe is of none other, eyther moued or gouerned,
but is the firſt comprehenſible mouer.

God

God is the principall and chiefest God above all Aristotle nature : whome all creatures honour and loke for.

The diuine nature and substance of God suffereth neither chaunge nor ende : for it is bothe immutable and infinite.

In God, nor about God, can be none euill: the = Plato
for all euill is far from God : for all goodnesse proceedeth from him , and he is the onely fountaine & principall goodnesse .

God as he is almightie : so may hee work in all thinges after his owne opinion and will, except in Justice .

There is nothinge that God cannot bring to passe , and that without labour or trauell .

God is all goodnesse, all charitie, all loue .

The God immortal hath made all things communicable to men mortall, except immortalitie, and therefore hee is called immortal, because hee neuer dyeth : and wee also bee called mortall and failing, because we all take an ende .

God the authoz of all goodnesse hath created all good thinges .

God is carefull for all as well small as great . Plato

God is pitifull , for though he geueth vs paine, Mar. Aure
yet he keepeth the fault close .

In all thy troubles , commyt thy selfe onely and altogether vnto the moste high and mightie God : and feare not men that threaten, nor trust men that speake faire , but trust him that is mercifull , true of his promise , and able to make his worke good .

To looke for no helpe of man, bringeth the help of God to all them that seeme to bee ouerthrowne in the eyes of the wicked .

Of God, of his workes.

- Peter Lib** Onely God forgiueth & pardoneth vs of our sinnes.
God knoweth and seeth both the deedes & also the thoughtes of all men : from whose knowledge nothing may be hid .
- Diogenes** God presently beholdeth all things .
God knoweth all men, he loueth the iuste, & hateth them that worke wickednesse .
- Hermes Alex. Senerus. Photion.** No man may escape the iust iudgement of god.
God is our onely Iudge: who beeing in heauen faileth not to punish all thē that abuse his Image.
As God findeth thee to be when he calleth thee, so doth he Iudge thee.
- Mar. Aur.** God is so righteous & his fierce and cruell chastisements neuer fall vppon the earth, but by our owne cruell shewednesse : and our secret sinnes in such wise awaketh vs, & wee acknowledge to haue but due and open Iustice .
- Hermes Mar. Aur.** God wil reward euery mā accordig to his workes.
The iust god neuer appealeth his yres against vniust men, but if the requirers bee verely innocent & meke: god is so iust & he wil not giue iust things but by the hands of iust men .
- Diogenes** If thou wouldest obtaine any thing of God, frame thy workes accordig to his will .
- Pithago.** Desire nothing of God, saue & which shalbe righte-ful, for he wil graunt nothing vniustly asked.
- Socrates. Anacharsus.** Be careful in such things as pertain vnto god.
Though god exalt thee in this world, be not proud nor despise any man therfore, nor think not thy self better then another: but remēber that god by crea- tion hath made all men alike .
- Antisthe.** Forasmuch as all men, although they be great sin- ners, receiue dayly great benefits of God: are ther- fore much the more bounde to thanke him for his grace.

grace, and most hartily to aske him forgiveness for
their sinnes and trespasses.

God greatly esteemeth vertuous people, though Socrates,
in the world they be little set by.

A good man is the similitude of God.

All the world is the temple of God.

When thou wilt fast, purge thy soule from filth, Hermes.
and abstayne from sinne, for God is better pleased
therewith, then with abstaining from meates.

Here followeth seven things to be noted of God.

The first is, let neuer man leaue God for another
man, for feare that God depart from the miserable
man in his most great necessitie. The second is,

that moze auaieth to hold vpon the part of y^e im-
mortall God y^e is in heuen, then with all the mozt
men in y^e whole world. The third is, that men

shuld beware to annoy god, for y^e yre of God dooth
much moze damage, then y^e iniquitie of all mē. The
fourth is, that god neuer forgetteth a man at any

time, but if god be forgotten by him, a .viij. times.

The fift is, y^e god do suffer, y^e one shuld be persecu-
ted of another y^e is euill, or he haue first persecuted
one y^e is good. The sixt is, if men will haue God

fauourable vnto thē in time of war, they must first
serue him in time of peace. The seuenth is, y^e God

is a pitifull god, sendeth not to any realme any kind
of extreme chastisement, but if it be for some ex-
treme offence comitted in the same realme. As god

is full of mercie, so is he also a iust god. As well in
aduersitie as in prosperitie, reioyce and thank god
God suppliyeth where our power lacketh. Photion.

Be mindfull of God, for the remembraunce of
him keepeth men from euill.

Like as God surmounteth all other creatures, so Plato.
the

Of Man,

the remembrance of him surmounteth all other imaginations.

The summe of all.

God is a substance for euer durable,
Eterne, omnipotent, mercifull, and iust,
Which guideth all things in order conuenable,
A God in vvhom each man ought for to trust.
Who by praier giueth grace to mortifie our lust.
In vvhose feare & loue, all that shall here endure,
Shall after this life of better life be sure.

Of man, and vvhath he is. Cap. iij.

Chilo:

There is nothing so hard a matter, as for a man to know himselfe: for we be so blinded with selfe loue, that we flatter our selues in manie things.

Agapetus

Let vs learn first of all this commaundement of God, Know thy selfe, & let vs follow it, for he that knoweth himselfe shall know god, & he y knoweth god, shall be made like god. He shall be made lyke god, y is worthy of gods fellowship: he is worthy of gods fellowship, that doth nothing vnworthy of god, but thinketh on godly & heuenly matters, and speaketh that he thinketh, and doth that he speaketh

Pithago-
ras.

Thou shalt know thy selfe according to gods commaundement, if thou consider what thou arte, what thou wast, & what thou shalt be: by this last, both the first are knowen, because the last is most euident. Thou knowest thy body shall putrishe & become earth, then was it earth besoze it was thy body, for Locke wherinto any thing ceaseth, thereof be sure it had y beginning. And seeing y neither in,
neither

neither & the earth of thy body, is any wisdom, discretion, or knowledge left after thy death, it is evident that those things (which while thou wast alive were in thee) came not of the earth, for what soever cometh naturally of any thing, is so ioined therewith, that it cannot be seuered. And therefore thy growing & sensible moouing life, & came of the earth, remaineth so with it, & by putrifaction plants & worms do ingender therof, which increase, more & feeble as thou didst. But wisdom, discretion, or knowledge they haue not, wherby & maist knowe: thou hadst them from some other thing, & not of & earth or bodely mixture. If wisdom discretion, or knowledge come not of & body, then seeing they be the best thing in man, they must come of a better thing. And better then the Elements (whereof man is made) is nothing, sauing God, and spirite and power proceeding from god. Then is thy reason or soule, which I call knowledge, discretion, and wisdom (either God or his spirit) and so of it selfe immortall, and incorruptible.

Man is a creature made by god, of two parts, of a soule euermortall, of substance inalterable, wherein is reason, wisdom & knowledge: and of a bodye fraile, & corruptible, made of the 4 Elements, whereof cometh life, lust and senses.

Plato.

Because God made man to his owne likeness and similitude, hee therefore loueth him according to the common prouerbe. All things loue & which is most like to it selfe.

Plato.

Mankinde whom God hath onely indued & the great gift of wit, vnderstanding & reason aboue all other creatures, may not (most of all sties still or abide in this grosse appetite to trauaile for nothing

Tullius.

Of Man,

els but for pleasures & profits of this fugitive and
vaine world, but insuing rightly the heavenly guide
of our nature, must be led to the desire of truth,
honour, & seemliness: wherewith the more & we bee
decked, adozned & beautified, & further off we shall
be from & brutishnesse of beasts, & approued & nee-
rer vnto & nature diuine, which of it selfe is onely
most excelēt, & therfore most specially to be embraced

Tullius.

As all things (whatsoever they be) & are bred vpon
the earth, are all created & bred for the com-
moditie & vse of man: so man for & commoditie of mā,
is begotten into this world, & they (as men among
themselves) should be helpers one to another.

Aristotle.

Man is the pattern of frailtie, the spoile of time,
the play of fortune, & image of inconstancie, & trial
of enuy & misery, & al & rest of him fleam & choler.

Herodotus.

Miseries haue power vpon man, not man vpon
miseries.

Democri.

There is no stablenes in ought & belongeth to mā,
but al things are guided with a disorderly course,
men neuer can scarcely finde any good thing, seeke
they it neuer so diligently: but euill things fall vpon
them vnsought for.

Socrates.

The chiefe cause of al evils & happen to man, is
man himself, for he throught his greedy lusts & de-
sires, troubleth both himselfe, & all other creatures.

Hermes.

O man vnkinde, more cruel then wilde beasts, all
things hate thee, because thou destroiest all things,
Death watcheth for thee euery houre: if thou flye
into & earth, & wolues & other wild beasts will de-
uour thee, if & cline by into & trees, birds & wor-
mes wil assault thee: if & take & water, & Crocodiles
& Ewts wil destroy thee, which beasts nature hath
iustly ordained, to take vengeance vpon vniust mē.

¶

When dwelling vpon the earth, glad of reason, able to talke, and hauing soules immortall, they members subiect vnto death, they are both of merie and carefull mindes, they haue brutish and vile bodies, not like in all conditions, but all like in errors: all of penish boldnes, stiffe in hope, baine in labour, bricke of fortune, euery oue mortall, and yet euer continuing together their whole kinde, by mutuall succession of their brood, changeable, their time euer flieng away, lōg befoze they be wise, some dead, some forgotten, and in their liues are neuer sufficiently contented. Apulcius.

Man is vncertaine of any thing al his life space, finding nothing that he may leane or trust vnto, he wanders euer among doubtfull chances, with baine hope alwaies comforting his minde, for no man knoweth certainly what shall betide him, or how, when, or where he shall leaue his carcasse. Thales.

Man is only a breach & a shadow, & al mē are ignorant & as fraile & vncōstant as y shadow of smoke. Eurip.

God hath so ordained for mākind, y we must liue in care: for among all things y liue & creepe vpon the earth, none is moze miserable then man. Homer.

All beasts are happier & far wiser then man: for behold the Ass of beasts no doubt most miserable, yet hath he no harine through his owne fault, saue what doth hap him by nature, but we beside our natural euills, procure our selues many other, for we be sozie for euery misfortune, angry for euery euill word, if any strange thing happen, we are amazed, and afraid of euery shadow. Menāder.

Griefes, opinions, greedy desires, and lawes are Biases of our owne procuring not sent by nature.

When in the beginning accompanied themselves

: Of the Soule.

together, and buylded Townes to saue them from wilde beasts : but now contrarie, for their safegard they are glad to sle al company & to lye in wildernesse, safer abroad among wilde Tigers, then in any towne, among tame officers.

Plato.

All men are by nature equall, made all by one workman of like mire, and (howsoeuer we deceiue our selues) as dere vnto god is the pozeest begger, as the most pompous Prince liuing in the world.

Heredot'.

To them that be greatest in worldly welth, the greatest mischiefes euer appzoch.

Seneca.

Harmes.

It may chance to each man, that chanceth to any My sonne, the ends and disposition of all things are in Gods hands of almightie God, & hee ordzeth the as he list, man hath no power ouer his life, but we lye like beasts alwaies ignozant, doing & suffering that God hath appointed, notwithstanding we comfort our selues still with good hope & confidence.

Plato.

There be in euery man two powers drawing and leading him : A desire of pleasure, which is bred in the body : and a good opinion conieting onely good things. Betweene those twain, there is continuall strife in man. And when the opinion hath the masterye, it maketh a man sober, chaste, discreete, and quiet. But when desire getteth the vpper hande, it maketh him a lecher, a riotter, a surfeter, a brawler, conetous, and vnquiet.

Socrates.

Woe be to him, which contemning the excellencie of his owne nature, and the diuinitie that is in him, serueth onely his bodely lusts, defiling his owne soule, thorough his vile desires and beastly delights.

Augusti.

Nature is a certaine strength and power put into things created by God, who giueth to each thing

and what he is,

46

thing that which belongeth vnto it.

The nature of a man (properly of it selfe) is, Amintas, neyther apt to keepe measure in displeasure, nor yet in gladnesse and pleasure: for he is diuened by the violence of affection, sometime wyth pittie, & sometime wyth furie, as his desire present dooth gouerne him.

He ceaseth to be a man, and is indeede but Zeno. a brute beast, that leaueth the rules of reason, and giueth his minde onely to the fulfilling of his bodily lustes.

The summe of all.

Man that consisteth of bodie and of soule,
Is Gods good creature, specially made,
To know his maker, also to controll
Such lusts in flesh, as Elements persvade,
A beast, if that his lyfe he beastly trade,
An earthly God, if voide of hope and hate
He liue content, and know his owne estate.

Of the Soule and gouernaunce thereof.

Chapter. iij.

The most precious & excellent thing that God Hermes hath created heere in earth, is a Man, and the richest thing to him is his soule and reason: by which he keepeth iustice, and escheweth sinne.

The soule is an incorruptible substance, apt to Solon, receiue either ioy or paine, both heere & els where.

By the iustice of God the soule must needs be immortal, and therefore no man ought to neglect it, for though the bodie die, yet the soule dyeth not.

The soules of the good shal liue into a better life, Socrates.
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Of the Soule.

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Of the Soule.

But the euill into a worse.

**Pithago-
ras.**

When a reasonable soule forsaketh his diuine nature, it becommeth beastlyke and dyeth. For although the substance of the soule be incorruptible, yet lacking the vse of reson, it is imputed dead, for it looseth the intellectuall lyfe.

Plato.

If death were the dissoluing both of bodie and soule, then happy were the wicked, which being rid of their bodie, should also be ridde of their soule and wickednesse. But forsomuch as it is euident that the soule is immortall, there is left no comfort for the wicked to trust in.

The soule when it dyeth carrieth nothing wyth it, but her vertue and learning, and hath of it selfe none other helpe, wherefoze all such as for the multitude of their sinnes and mischieses are hopelesse, & such as haue comitted sacriledge, slaughters, with such other lyke wickednesse, the iustice of God and their owne deserts dampne vnto euerlasting death, from which they shal neuer be deliuered. But such as haue liued moze godly then other, being by death deliuered from the prison of the bodie, shall ascend vp into a purer life, & dwel in heuen euerlastingly.

Leginon.

The immortallitie of the soule excludeth all hope from the wicked, and establissheth the good in their goodnesse.

Socates.

The soule that followeth vertue shall see God.

Boetius.

The soule despiseth all worldly businesse, which being occupied about heauenly matters, reioysseth to be deliuered from these earthly bands.

Aristotle.

The delights of the soule are, to knowe her maker, to consider the works of heauen, and to know her owne estate and being.

Solon.

A cleane soule delighteth not in vncleane things.

The

The night seemeth tedious vnto a man & darke, how much rather a soule destitute of the lyght of God, and darkened with sinne. The goodly beauty of the bodie pleaseth the eyes, but howe honest a thing is the beantie of the soule: A deformed visage seemeth an vnpleasant thing, but how odious a thing is a minde spotted and defiled wpth vices. So onely shall the soule happely departe from the bodie at the last ende, as afoze hand she hath diligently (through true knowledge) recorded & practised death. And also haue long time before, by the despising of things corporall, and by the contemplation and loue of thinges spirituall, vsed her selfe to bee (as it were in a certaine manner) absent from the bodie.

Sorrates.

The soule knoweth all things: wherefore he that knoweth his soule, knoweth all things: and he that knoweth not his soule, knoweth nothing.

Little teaching sufficeth the good soule, but to the Plotinus, euill much teaching auaieth not.

The well disposed soule loueth to do well, but the Seneca, euill desireth to doo harme.

The good soule graffeth goodnesse, & frunt wherof is saluation, but the euill planteth vices, whose fruit is dampnation.

Boetius.

The good soule is knowen in that it gladly receiueth truth, and the euill by the delight that it hath in lyes.

The soules of the good bee sorrowfull for the workes of the wicked.

A good soule hath neither too great ioy, nor too great sorrowe, for it reioysesh in goodnesse, and it sorroweth in wickednesse. By the meanes wherof, when it beholdeth all things, & seeth y good & bad

Pithagoras.

Of the soule.

so mingled together. It can neither reioyce greatly, nor be greeued myth ouermuch sozrow.

Plato.

Soules be lost that delight in conetousnesse.

Who so desireth the lyfe wyth the soule, ought to mortifie it with the bodie, & giue it trouble in this worlde.

Hermes.

It is better for the soules sake to suffer death, then to loose the soule for the loue of this lyfe.

Hermes

While the soule is in companie of good people, it is in yoy: but when it is among the euill, it is in sorrow and heauinesse.

He is in greate daunger that looketh not to his Soule.

Sicknesse is the prizon of the bodie, and sozrow the prizon of the Soule.

Socates.

A wise man ought to looke as carefully to hys soule as to his bodie.

Seneca.

It is better to haue a soule garnished with vertue and knowledge, then a bodie decked with gorgeous apparell.

Wisdoine, vertue, and vnderstanding, are the garnishings of the soule.

Pithagoras.

Order thy selfe so, that thy soule may alwayes be in good state, whatsoeuer come of the body.

Dispose thy soule to all good & necessary things.

Plato.

Euill men by their bodily strength resist theyr misfortunes: but good men by vertue of the soule suffer them patiently, which patience cometh not by might of arme, by strength of hand, nor by force of bodie, but by grace of the soule, by which we resist conetousnesse and other worldly pleasures, hoping to be rewarded therefore with eternall blisse.

Aristotle.

Blessed is the soule that is not infected with the filthinesse of this worlde.

The vanities of the world are an hinderance to the soule.

woe be to the sinfull soule that hath not power Place, to returne to her owne place, whose filthie workes of bodily pleasure, doth hinder her from the blissefull state, and keepeth her downe from the presence of God.

No dead carion so loathsomely stinketh in the nose of anie earthly man, as doth the abhominable and dead stinking soule of man in the presence of God.

The soule of man is dead, and hath lost both his lyfe, his beautie, and sweetnesse, when there proceedeth wickedly from it, detractions, blasphemies, lyings, filthie communication, and such like.

If the soule of man (through sinne) be once dead: it is neuer againe reuiued, but by the onely meere grace & mercie of the most gracious & liuing God: whose vengeance (by his iustice) still waiteth the destruction of the wicked and wilfull sinners.

As the bodie is an instrument of the soule, so is Plutarch, the soule an instrument of God.

The bodie was made for the soule, and not the soule for the bodie.

Man's soule being decerpt or taken of the portion of diuinitie, called Mens, maye bee compared with none other thing (if a manne might lawfullye speake it, but wyth God himselfe.

The minde of man is not a vaine or idle substance of man, but it is a lively substance, which endeavourerh it selfe busilye to sette forth and expresse in worde whatsoeuer it dooth conceiue in it selfe (by the meane of the spirite) which is (as it were) the conduct wherby the word is brought forth from

Of the soule.

from the deepe secret parts of the minde.

Cateline. we vse specially the rule of the soule, and seruice of the bodie : the one we participate with God, and the other with beasts.

Socrates. The soule passeth out of this world moze swiftly then anie bird that flyeth.

Diogenes Looke how much the soule is better then the bodie, so much moze grienous are the diseases of the soule from the griefes of the body.

The soule cannot but euer liue, it hath none end of liuing: yet we may saye that the soule liueth and dyeth. It lyueth in the grace and fauour of God, and dyeth in the malice of the diuell.

The soules lyfe is the light of vertue , and hys death is the darknesse of sinne.

The summe of all.

Of all the good creatures of Gods creating,
Most pure and precious is the soule of man,
A perfect substance at no time abating :
Which ywith the bodie the passions suffer can,
In vertue ioyous : in vice both yvove and wan,
Which after death shall receiue the reward,
Of vworks which in life time it most did regard.

Of mans life, how full of miseries and vvretchednesse it is . Chap.v .

Hermes. **L**ife is nothing else, but as it were a glue, which in man fastneth the soule and bodie together, which pzceedeth of the temperatment of the Elements, whercof the bodie is made, which (if it be not violently melted befoze thzough our owne distem-

distemperance, or loosed with the moisture of our owne merites, or sodainly consumed with the loue or hate of God) weareth away thzough age of the body, and so at length commeth to nothing.

Lyfe is a byttle & miserable fetter which chaineth the pure and euerlasting soule to the vile, sinfull, and corruptible body. Plato.

Lyfe is of his owne nature a greuous thinge, most miserable and full of innumerable cares and griefes. Menāder.

Lyfe is a perillous passage, for we bee therein troubled with stormes and tempestes far more miserably then such as make shipwzack, for wee faile as it were in the Sea, alwayes in doubt, hauing fortune ours liues gouernour, some hauing prosperous wyndes, other some contrary: but wee arriue altogether at one hauen vnder the ground. Socrates.

O life how may a man get from thee without deathes helpe: thy euils be infinite, and yet no man is able either to auoide nor yet to abide them. Onely the Sunne, the Moone, the Starres, the Sea, and Lande are pleasant, because they are by nature beautifull, all other things are doubtfull and greuous. And if any good thing happen to any manne, hee feeleth also therewith tribulation and sorrow. Pithagor.

Consider that mans life is weake and fraile, fulfilled with manye frowarde and troublesome businesse in prouidinge for it, meane suffisaunce, and thinges needefull too saue it from miserie. Democrit.

There is no kinde of lyfe but may be exceeding ly discommended, as hauing in it no notable, worth. Menāder.

Of mans life, how full,

thy or honorable thinge : But all mingled with frailty, weakenes, and many greivances. What lyfe then should a man leade : abrode, that is to say, in offices, are strifes and troublesome actions, at home cares, in the field great labours, in the sea feare, in wandring or iourneping, if it be boyde of ieopardy, yet it is painefull, and tedious. Art thou maryed : then canst thou not bee without cares, wilt thou not mary : then is thy life vaine and solitary.

Children bring sorrows, but lack of them make the lyfe vnpleasent. Youth is wild and foolish, age weake & feeble. Wherefore one of these two things is to bee chosen, eyther neuer to be bozne, or to dye immediately after our birth.

Heraclit.

Alas alas what a sorte of diuers euill chaunces and how strangely they happen to vs in this lyfe, one bewayleth the losse of his children, his wyfe & goods, another weepeth for lack of health, libertie, or necessary liuing. The workman maymeth himselfe with his own tooles, while he earnestly applyeth his businesse, & idle man is pyned with famine, bitten with dogs, imprisoned and whipped, in euery good town, the gamner breaketh his leg in dauncing, his stoncs in vaulting, his lungs in running, his arme, his shoulder, or his necke in wastling. The aduouterer consumeth himselfe with botches and leproy. The Dicer is sodenly stabbed in with a dagger. The student wzconge continually with the rewine or the goutte. Who is free from the strokes & murder of theenes, or from the wounds, rauine, and slaughters of souldiours, worse then theues : beeuides that, iuste and innocent men are oftentimes wzcongefully punished, imprisoned,

bani

banished; and pitiously put to death, children are smothered in the cradell, fall into the fire, are drowned in the water, ouer run with beastes, popsoned with spiders, and murdered or plagued with infection of the Aire, besides diuers liknesses, and other casuall happes, as falling of houses, dearth, famine, thunderbolts, lightning, flouds, and many moe troublesome chaunces which sodainely alight vpon all men indifferently.

Whosoever thinketh in this lyfe to lyue without labour and sorow, is a foole: for God hath so appointed our state, that wee by vertue of our soule should suffer and subdue all kindes of aduersities.

Solon.

Little would wee regarde the true lyfe of the soule which it entreth after it is losed fro this life, if this life had any pleasure in it, notwithstanding the innumerable sorowes and griefes that we sustain thereby, we are so loth to be rid of it.

Zeno.

How can lyfe bee of any grate value, when euery souldyer wyl sell it for sixe pence. Lyfe is like one dayes imprisonment: for the whole tyme of our lyfe is but as a daye, vpon which the night of death commeth.

Diogenes.

God hath purposely ordeyned the griefes, miseries, and sorowes of this lyfe to bee so many and great, and the pleasures thereof so small and few, to make vs the moze desirous of the heavenly life, which is nothing but ioy and pleasure.

Socrates.

There is none either so great an orator or els so mightie an enchaunter as lyfe is, for it perswadeth vs the contrarie of that which both wee see & feele. For notwithstanding that we know our owne fragyltie, and that wee must needs dye, yet

Plato.

A. it.

what

Of mans life, how full,

what wronges, what hatreds, what labors, and what greedy deuises, beegin wee dayly a freshe, in hope, or rather assurance of lyfe, to finish and enioye the fruites of our enterprises.

Seneca,

The flowers of lyfe which are lustes and pleasures, are false shewes, shadowes, and vanities, & the fruits thereof, labour, care, sicknesse, and tediousnesse, the tree it selfe, corruption & frailtie.

Theophr.

What a shame is it for men to complaine vpon God for the shortnesse of theyr lyfe, when as they themselves as short as it is, doe through ryot, malice, murders, care, & warres: make it much shorter, both in them selues and other.

The summe of all.

Lyfe which chaineth the body and soule in one, is fraile & vaine, more slipper then the slime. Heapes full of cares, but quiet hath it none, Ordainde of God a prison for a tyme. To plague & purge the body & soule from crime, Which vwho so spendeth vertuously and well, Shall after it in ioyes and glory dwell.

Of the vworld, the pleasures, and daungers thereof. Cap. vi.

Aristotle

The world was created by the diuine prouidence of God.

Plato.

The goodnesse of God was cause of the worldes creation.

Hermes

God created this world a place of pleasure and reward, wherefoze such as suffer in it aduersitie, shal in another world be recompensed with pleasure.

Seneca.

This world is a way full of hid thistles: wherefoze euery man ought to beware how hee walketh

for pricking of himselfe.

Hee is not wise, knowing he must departe from this worlde, that busieth himselfe therein, to make great buildings.

This worlde is like a burning fire, whereof a little is good to warme a man, but if he take to much, it wyl burne him altogether. Pithago.

We may vse this worlde, but if we abuse it, we breake the loue that we haue to God.

He that loueth the worlde hath great trauaile, but he that hateth it hath great rest.

Print in thy minde, and execute wpyth liuely diligence, the effect of this counsaile following, wherein is contained thy life and death, thy ioy and sorrowe, as well in this present transitorious worlde, as also in the other euerlasting worlde to come. Three things thou must diligently note, that is to saie, the soule, the bodie, and the substance of this worlde. The first place of these thre (by good reason) hath the Soule, seeing it is a thing immortall that is created and made after the figure and shape of the almightie and euerlasting God. Socrates.

The next and second roome hath the bodie, as the case and sepulcher of the soule, & nextest seruant to the secrets of the spirit. The third roome and place occupieth the riches and goods of this worlde, as the necessarie instruments or tooles for the bodie, which cannot want nor lacke such needfull things. Let then y eien of thine inward minde first chiefly and diligently behold the first and best thing in thee, that is, thy soule. Next vnto that, haue respect to thy bodie, and thirdly consider the worlde. He that happely (thzough grace of the liuing God) keepeth these thre in their degrees & due order, shal surely Bodie.
Goods of this world

Of the world, the pleasures,

surely content God, please himselfe, and satisfie the world. First therefore care for thy soule, as for thy chiefe ierwell and onely treasure: care for thy body for thy soules sake, care for the worlde for thy bodys sake. Take heede aboue all thinges that thou goest not backward, as he doth that first careth to be a rich man, next to be a healthfull man, and thirdly to be a good man, where he should doe cleane contrarie: first to studie for goodnesse, next for health, and last for wealth.

We see by experience so great blindnesse among men, that they in such wise care for riches, that very little they care for the health of the body, & nothing at all they minde the state of the soule.

He that loueth the worlde shall not faile of one of these inconueniences or both: that is, either to displease God, or els to be enuied of mightier men than himselfe.

Mar, Aur. This worlde is but a passage into thother: wherefore hee that prepareth him thinges necessarie for that passage, is sure from all perills.

The worlde is so malicious, that if we take not good heede to prepare against his wzinches, it will ouerthrow vs to our great losse and hurt.

Plato. Behold wel this worlde, take warning in tyme, and marke how they fall that vseth to climbe.

Periander Beware that for the variable & vaine delights of this wicked worlde, thou loose not the ioyful and cuerlasting felicitie.

Socrates. The man that is onely of this worlde, and hath no consideration of the worlde to come, must needs be wicked in the sight of God, and a gracelesse man in the sight of men.

The loue of this worlde stoppeth mennes eares from

from hearing wisdom, and blindeth hys eyes from seeing through it: also it causeth a man to be enuied, and keepeth him from doing any good.

The worlde and the flesh dooe nought else but fight against vs, and we haue neede at all times to defend vs from them. Mar. Aur.

Man hath neuer perfect rest nor ioy in this worlde, nor possesseth alwayes his owne winning. Seneca.

O worlde thou hast so many countenaunces in thy vanitie, that thou ledest all wandering in vnstabilenesse. Mar. Aur.

Trouble not thy selfe wth worldly carefulness, but resemble the birdes of the aire, which in the morning seeke theyr food but only for the day. Socrates.

Fixe not thy minde vpon worldly pleasures, nor trust to the worlde, for it deceiueth all that put their trust therein.

He that seeketh pleasures of this worlde followeth a shadow: which when he thinketh he is surest of, vanissheth and is nothing. Hermes.

This seemeth an unhappie and cruell destinie, which is giuen vnto this worlde of miserie: that those things which are most excellent and of greatest price in this worlde, are soonest wth violence taken awaie, as vnworthie for so euill a worlde. Menader.

The children of vanitie doe abide in the dungeon of this worlde, which is founded vpon the sand. Mar. Aur.

He that delighteth in this worlde, must needs fall into one of these two griefes, either to lacke that which he coueteth, or else to lose that which he hath won with great paine. Aristotle

He that loneth this worlde, is like one that entereth into y sea: for if he escape the perils, men will saie Pythagoras

Of the world, the pleasures,

saie he is fortunate : but if he perish, they will say,
hee is wilfully deceiued.

Seneca.

Trust not the worlde, for it paicth euer that it
promiseth.

He that trusteth to this world is deceiued, and he
that is suspitious is in great sorrow.

This world giueth to them that abide, an exam-
ple by them that depart.

Archelaus

Hee that yeeldeth himselfe to the worlde, ought
to dispose hymselfe to thzee things which he can-
not auoide. First, to pouertie, for hee shall neuer
attaine to the riches that he desireth : secondly, to
suffer great paine and trouble : thirdly, to businesse
without expedition.

Solon.

This world hath euer his multitude that hono-
reth, worshippeth, and magnifieth nothing, besides
the tedious and short lyfe, and those things that
pertaineth to his life.

Euerie mote choketh a worldly man, euerie little
sound maketh a worldly man to tremble and shake.

He is to be called a worldly man that giueth all
his care to vse his wits in this world, that creepeth
vpon such things as be seene, hard, felt, tasted, and
smelt : that climbeth not in no consideration aboue
the mist of this valley.

Hermes.

This world is the delight of an houre, and sor-
row of many daies : but the other world is great
rest and long ioy.

Alex. Sc-
nerus.

He that in this world hath a good name, and the
grace and fauour of God, ought not aske nor de-
sire any other thing.

Aristotle.

The vanities of the world are an hinderance to
the soule.

There is no new thing in this world.

and daungers thereof.

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Pithag.

He that fixeth his minde wholly vpon the world
looseth his soule, but hee that thinketh vpon hys
soule, hateth the world.

The summe of all.

The world is a Region, diuers and variable,
Of God created in the beginning,
To containe his creatures of kinds innumerable,
Wherein each one should liue by his vwinning.
Whose many pleasures are cause of great sinning,
Wherefore all that gladly, as vaine doo them hate,
Shall after this world haue permanent estate.

THE THIRD

Booke of pollicie and go-
uernance of common
Weales.

Of the necessitie of order. Chap. i.



Seeing the quietnesse, peace, & bo-
dily wealth (which by meanes of
mens vnruely lusts) cannot be had
nor maintained here in this world
without politike order and gouer-
nance: for order is the only prefer-
uer of worldly quietnesse: seeing
also all order standeth in ruling & obeying: we will
in this booke following shew, whom y^e philosophers
do allow for a ruler, & what kind of ruler is best a-
lowed of them, what pollicies & laws are best to be
admit-

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admitted : and what ministration and obedience thereunto belongeth: that such as be in authoritie may heereby see their offices, and that all subiects may know their duties, and perfoyme the same, for the attaining of the sayd peace, wealth, & quietnes.

Of Kings, Rulers, and Gouvernours, and how they should rule their subiects. Chap. ij.

Aristotle. **K**ings, Rulers, and Gouvernours (in consideration of their high estate, authoritie, and calling, to the setting forth of vertue and true obedience, and winning to themselves immortall praise) should first learne to rule themselves, & then those that be in subiection to their high authoritie.

Plato. Hee is vnmeet to rule other that cannot rule him selfe.

Philip. rex None ought to rule, except he first haue learned to obey.

Mar. Aur. As the lyfe of a Prince is but as a white for all other to looke at, and as a glasse wherein all the world doth beholde: So we see by experience, that whereunto a Prince is inclined, the people trauieling to follow the same, haue not the grace nor power to eschew the euill, and follow the good.

Mar. Aur. It is a great offence, and an immortall infamie to a Prince, that in steede of giuing his hande to good liuing to releue other, casteth backward his foote of euill example, whereby all other ouerthrow.

The vniuersall schoole of all this worlde, is the person, the house, and court of a Prince.

It behoueth a Prince or head ruler, to be of such zelous & godly courage, that he alwaies shew him selfe

selfe to be as a strong wall for the defence of the truth: and that he suffer it not to be abused, nor once to fall vnder his hand.

Those rulers sinne exceedingly, that giueth other license to sinne.

The greater that a Prince is of power aboue other, the moze ought he to bee vertuous aboue all other.

The counsaillours and household seruants of the Alex. Se-Prince, being well tried, and by his owne example uer-
brought in good order: Also the head Officers,
Judges and all other that haue authoritie in the
publike weale, being well chosen and instructed by
the example of the Princes court: It shoulde
be wonderfull to behold, with how little difficultie
and how soone the residue of the weale publike
shuld be brought into a good fashio, al men deligh-
ting in vertue, and praising the beautie & commo-
ditie therof in their superiors. Also reioycing at
the affabilitie & gentlenes of so vertuous & noble
Prince, and semblably dreading his seneritie, they
shall (at the last) in such wise bring vertue in cu-
stome, wherby it wil happen, that such vices as be-
foze seemed but litle, & wer nothing regarded, shal
become to all men, or at the least to the moze part
most filthy and detestable.

The Princes pallaice is like a common foun-
taine or spring to his citie or country: whereby the
people by y cleannes thereof be long preserved in
honestie, or by y impurenes therof, are with sūdy
vices corrupted. And vntill y fountaine be purged,
there can neuer be any sure hope of remedie.

A king ought to refrain the company of vicious Plutarch,
persons, for the euil which they do in his company

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is reputed his.

If thou be a Gouvernour, or hast ouer other so-
ueraigntie, know thy selfe : that is, knowe y thou
art verely a man compact of soule and body, and
that all other men be equall vnto thee.

Knowe also that every man taketh with thee
equall benefitte of the spirite of life : For thou
hast any more of the dew of heauen, or the bright-
nesse of the Sunne, then any other person. Thy
dignitie or authoritie, wherein thou differest from
other, is as it were but a waightie & heuie cloake,
fleshy glittering in the euen of them that be poore
blinde : where vnto thee it is painfull, if thou were
him in his right fashion, & as it shall best become
thee : and from thee it maye bee shortly taken of
him that did put it on thee, if thou vse it negly-
gently, or that thou weare it not comely and as
it appertaineth. Therefore, whyles thou wearest it
know thy selfe: know that the name of a soueraign
or ruler, without actuall gouernance is but a sha-
dow. Gouernance standeth not by wordes onely, but
principally by act and example. By example of go-
uernours, men doo rise or fall into vertue or vice.

Aristotle.

Rulers more greuously doo sinne by example
then by their act. And the more they haue vnder
their gouernaunce, the greater accompt haue they
to render, that in their owne precepts and ordina-
ces they be not found neglygent.

And to put them the more in remembraunce of
their high estate, authoritie, and calling (and the right
order of lyfe due vnto the same) heere is the
minde of Claudianus (a noble Poet of famous
memozy) set forth by the right worthy and wor-
thyfull sir Thomas Eliot knight, in his booke cal-
led

to the Gouvernour.

These verses following.

THough thy power stretch both farre and large,
 Through Inde the rich, set at the worldes end:
 And Medc with Arabie be both vnder thy charge,
 And also Seres, that silke to vs doth send,
 If feare thee trouble, and smal things thee offend,
 Corrupt desire thine hart hath once imbraced,
 Thou art in bondage, thine honor is defaced,
 Thou shalt be deemed then worthy for to raigne,
 When of thy selfe thou vvinnest the masterie,
 Euill custome bringeth vertue in disdaine.
 License superfluous persvadeth much folly,
 In too much pleasure set not felicitie.
 If lust or anger doth thy minde assayle,
 Subdue occasion, and thou shalt soone preuaile.
 What thou maist doo delight not for to know,
 But rather what thing vwill become thee best,
 Embrace thou vertue, & keepe thy courage low,
 And thinke that alway measure is a feast,
 Loue vwell thy people, care also for the least.
 And vwhen thou studiest for thy commoditie,
 make them all partners of thy felicitie.
 Be not much moued vvith singular appetite,
 Except it profit vnto thy subiects all,
 At thine example the people vvill delight,
 Be it vice or vertue, vvith thee they rise or fall:
 No lawes auaille, men turne as doth a ball.
 For vvhere the ruler in liuing is not stable,
 Both law and counsell is turnd into a fable.

Claudio.

Those that haue any authoritie and gouernance

com=

Of Kings, Rulers,

committed to them, ought to know the bounds of their estate and calling, their office and dutie, being themselves but men mortall among men, and instructors and leaders of men. And that as obedience is due vnto the, so is their studie, theyr labour, their industrie with vertuous example, due to them, that be subiect to their authoritie.

Alex. Scu. Authoritie ought to be giuen to such as careth least for it: and kept from them which presse fastest towards it. For he that desireth it would haue it for his onely commoditie: hee that looketh not for it, considereth that he is chosen for others necessitie. Therefore how diuers is there ministration it euer appeareth whereas both happeneth.

Socrates. A king ought not to trust him that is couetous which setteth his minde to get riches: nor him that is a flatterer, nor any to whō he hath done wrong, nor in him that is at truce with his enimies.

Aristotle. It is better for a Realme, countrey, or citie to be gouerned by the vertue of a good man, then by a good lawe.

Plato. Except wise men be made gouernours, or gouernours be made wise men: mankinde shall neuer haue quiet rest, nor vertue be able to defend his selfe.

Happie is that Citie or Countrey, that hath wise men to gouerne it.

Aristotle. Men ought not to bee chosen for their age, nor for their riches, but for their wisdom & vertuous conditions.

When wretched worldlings and fooles for theyr wealth, are rather chosen to rule and gouerne in the common wealth, then the vertuous, wise, and learned men: that must needs follow, that in stead
of

of fame and honourable report, that shuld warthe-
ly redound to y^e godly & wise electors, graue & an-
cient fathers of y^e citie or countrie, for their duti-
full, careful, & fatherly choyce, tendering the state
of the common welth & the honoz of their Prince,
vnder whom they haue authoritie to rule & choose
rightly: (For who louing deerey their Prince
whom they know to be wise and vertuous, will
choose to rule vnder him, a foolish man hurtfull &
vicious) shame shall then be spoken of them, the
buckeled browes of maiestie shall be bent against
them, the vertuous & wise will not eschewe them,
worthy credit is not to be giuen vnto the, an hor-
rible crime is committed by them: for the Prince
& the people are abused by them, the fierce fury of
God hangeth ouer them, & the prince by Gods iu-
stice, ought sharply to punish them: for they are
not as they ought to be, faithfull fathers, friends,
and fauourers to their countrie: but stepfathers,
very aduersaries, wicked conspirators, and betrai-
ers of their Prince and Countrey.

Chilo.

Most miserable is the state of that Countrey & Proto-
common wealth, where rich men that be fooles are geus.
more commonly to be chosen, then rich wise men,
or poore men enriched with wisdom to gouerne
in the common wealth.

Reason & godlinesse denie not, but it were bet- Legmon.
ter, that the goodes of the wicked worldlings or
rich foolish men should beare (by many hands, or
els by the common treasure) the charges of the
poore and vertuous gouernour (by whome great
goodnes and much honour shuld be increased) ra-
ther then the vicious and rich faultie foundlyng
shuld rule, by whome common weales are destroyed.

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or at the least greatly hindered and defamed. For as the wise man with his wisdom, upholdeth the state, and purchaseth wealth, fame, and honour to the Citie: so the foolish or vngodly man ouerthroweth the state, bringeth losse, shame & dishonour to the Citie. And if custome (viciously) be the grounde of euill choyce to gouerne among a few affectionate, sonde, or corrupted persons that are wealthy, (not respecting duly as they ought) the straight office and duetie of a Gouernour: the high state himselfe of most Princely maiestie, ought speedelye to redresse that foule enozmitie, whereby due obedience is neglected, godlye lawes infringed, iustice not executed, sinne not duely punished, his owne honoz impaired, his people with penurie impouerished, and the roote is dayly nourished, whereby is increased heapes of Gods fury for the plaging most bitterly, both of Prince and Countrey.

The misdoings of the Prince are a scourge to the Commons.

What greater grounde of disglorize, what greater occasion of dishonour, what greater and more huge heapes of mischiefes and inconueniences can be attempted and raised vp against the maiestie of God, or against the Prince & y people of God (in godly common wealth) then by putting a baine, wicked or rich worldlyng, or onely a rich foolish ideot, in the roome of maiestie and godly authority, whereby he himselfe should of all others, bee most straighly bidden and restrained from his wicked attempts and foolishnesse.

Iustinian^r
Imperat.

It is required in a godly ruler or maiestrate, to be in his calling wise, learned in Gods lawe, and

in lyfe and conuersation byright and pure.

An vnworthy person to be exalted in dignitie is Mar. Aur.
more wickednesse.

Thzee thinges are to be pittied, and the fourth Hermes,
not to be suffered. A good man in the handes of a
shrew: A wise mann vnder the gouernaunce of a
foole: A liberal man in subiection to a caitife. And
a foole set in authozitie.

Where good order & gouernaunce fayleth, obe- Alex Sa-
dience decayeth, boldnesse encreaseeth, disceipt sca- uerius,
peth, iniury preuaileth, auarice corrupteth, and the
state of a weale publique soone after perisheth.

Those men that should rule and haue authozie-
tie ouer other, ought to bee such persons as neuer
were infamed with any vice notable, & whose liues
be inculpable, and there with be sufficiently furni-
shed with wisdom and grauitie, boyde also of all
private affection, feare, auarice, and flattery: who
like Chirurgions, shall not forbear with cozosine
and sharpe medicines to draw out the festered and
stinking cozes of olde manmoles & inueterate sores
of the weale publike, ingendred by y long custome
in vice.

It becommeth a king to take good heede to his Plutarch,
counsaillers, who followeth his lustes, and which
intend the common weale, that he may then know
whome for to trust.

Glorious is that common wealth, and fortunate
is that Prince, that is Lord of young men to tra-
uayle and auncient persons to counsaile.

Unhappy is that Prince that esteemeth himself Mar. Aur.
happy to haue his Coffers full of treasure, & hys
counsaile full of men of cursed and euill liuing.

All that haue authozitie, should temper it with
R. i. wisdom

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wisedome and purenesse of living.

If a king be merciful, his estate shall prosper, and his wisdom shall helpe him in his neede, if he be iust, his subiectes shall reioyce in him, and his reigne shall prosper and his estate continue.

Hermes.

The strength of a king is the friendship & loue of his people.

Mar. Aur.

When a Prince is greatly beloued of his commonalty, and is vertuous of his person, then euery man sayeth if he haue not good fortune: although our Prince want good fortune, yet his worthy vertues fall not: and though he bee not happy in his intents, yet at the least hee sheweth his wisdom in the meane season.

And though fortune denyeth him at one houre, yet at another tyme shee agreeth by his wisdom. And contrarywise, an vnwise Prince, and hated of his people, by euill fortune runneth into great perill.

Great perill the Prince is in, and the commonwealth in an euill aduenture, whereas be many intentions among the gouernours.

Aristotle

It is a great chastisement to the people to haue a righteous Prince, & it is a great corruption vnto them, to haue a corrupt and a vicious ruler.

Plutarch.

A King ought to bee of a good courage, to be courteous, free and liberall, to refrain his wrath where hee ought, and to shew it where it most needeth, to keepe him from conceitnesse, to execute true iustice, and to follow the vertuous examples of his good predecessors. And if it chaunce that the strength of his bodie faile, yet ought he to keepe the strength of his courage.

Mar. Aur.

Princes liue more sorely with the gathering to them

them men of good living and conuersation, then with treasures of mony stuffed in their chestes.

The most secrete counsaile of a Kinge, is his Assaron, owne conscience, and his good deedes: are his best treasures.

A King most surely gouerneth his Realme if he Agefilaus raigne ouer his people as a father doth ouer his children.

A man shal not wel gouern a citie or country, & Plutarch set in good order & maners of & people, except he be wel & sufficiētly furnished with cloquēcz, wherewith only he may perswade effectually, stir, enclin, & lead wher he listeth, the minds of the grosse multitude.

Whosoeuer prouideth but for part of the people, Tullius, and vnmindful of the rest, they bring in sedition & dyscorde, a thing most hurtful to & common weale, whereby it commeth to passe, that some doe seeme flatteringly to faune vppon the people, some affectionate to the Nobilitie, but very fewe to please and content the whole.

Gouvernours of the weale publike, must obserue Plato, these two precepts: thone is, that they so maintein the profit of the commons, that whatsoeuer in their calling they doe, they must refer it therevnto: alwayes forgettinge their owne commoditie. The other is, that they bee (in any wyse) carefull ouer the whole body of the common weale: least while they vphold some one part alone, they leaue all the rest miserably destitute.

Modestie is a vertue most necessary for all rulers and magistrates: whereby, in the handling of all matters, they yeld nothing to affections: but do follow most aptly the same, which seemeth to be comely, vppright, & allowable And it is also a mean

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to restraine them, that in following the rigour of the lawe, they doe not ouer soze pinch oz impouerish theyz poore subiectes.

Tullius.

A prudent, graue, and byright gouernour of the common wealthe without all respect of persons oz partes thereof, will rather giue himselfe wholly to the profite & commoditie of the same, then to hunt for riches oz the encrease of honour: for hee will very gladly & byrightly seeke to defend the whole state, and too make prouision (as hee may) for all men indifferently.

Alex. Seuerus.

He that would bee a ruler oz gouernour should first learne to bee a subiect: For truly a proude & couetous subiect, shall neuer be a gentle and temperate gouernour.

Next vnto God, who is so great a father as hee which is father of an whole countrey: that is to say, father of them that bee fathers, their children, and whole family. How much then ought the care of him, farre exceede the cares of all other, the charitie of him, the loue of all other, the wysedome of him, the prudence of all other.

Democri.

Rule and auctoritie in a good man dothe publishe his vertue, which beefore laye hidde: In an euill manne it ministreth boldnesse and licence too doe euill, which by dread was beefore couered.

Alex. Se.

Hee that exerciseth his office duely, byrightly, and circumspectly in the common weale, at thende when he shall depart and leaue his office, the public weale shall bee bound to praye for him, and to render vnto him most due and hartly thanks.

Philip rex

The office of kinges is to heare the complaints and causes of all persons without exception.

So great is the person and dignitie of a King, that in vsing his power & authoritie as hee ought, he representeth amongst men here vpon the earth, the glorious state, and high maiestie of God in heauen.

Under the king, are both free and bonde men, Bractō. li. and they be both subiect to his power, and are all i. cap. de vnder him: and he is a certaine creature that is Papa. not vnder man, but onely vnder God.

The king hath no peere or equall in his king: Bracton, dome He hath no equall: for otherwise hee myght loose his pzecept or authoritie of commaunding: since that an equall hath no rule nor commaundement ouer his equall. The king himselfe ought not to be vnder man, but God, and vnder the lawe, because the lawe maketh a king. Let the king therefore attribute that vnto the law which the lawe attributeth vnto him, that is, Dominion & power. For hee is not a king, in whome will, and not the law doth rule: & therfore he ought to be vnder the law, seeing he is the vicegerent of God heere vpon the earth.

Who so commeth to the office of a king, armed afore hand with the pzecepts of philosophie, cannot lightly swarue from the right trade and path way of vertue.

The chiefe feate of kings is to reiect no person, but to make all persons profitable to the common weale.

wise Princes haue the feate to make profitable instruments as well of the euill persons as of the good.

A kings good word, is better then a great gifte of another man. Aristotle.

Of Kngs, Rulers,

Kings must vse honest persons, & abuse y^e vn honest
Nothing may bee to a prince moze royall, then if
he make the state of his realme better then it was,
befoze it came vnto his hands.

Mar, Aur. Malitious and euill men make Princes pooze,
& one perfect good man, sufficeth to make an whole
realme rich.

A Prince that is godlye and vertuous, is the
glozie of his fathers age.

Zeno. A good prince differeth nothing frō a good father.

Protegeus An euill disposed king, is like a corrupt carren
that maketh the earth to stink round about it: and
the king that is good and vertuous is like y^e faire
and sweete running riuer, that is commodious and
comfortable to euery creature.

Pithago-
ras. Subiects are to their king, as the wind is to the
fire, for the stronger that the winde is, the greater
is the fire.

Plato As a small spot or frekle in the face, is a greater
blemish, than a scarre or knot in the bodie: so a
small fault in a prince seemeth worse, then a grea-
ter in a priuate person.

As a shepheard among his sheepe, so ought a
king to be among his subiects.

Hermes Like as a small disease, except it be looked to in
time and remedied, maye bee the destruction of the
whole bodie: so if Rulers be neglygent, and looke
not to small things wherevpon greater doo de-
pend, and see them reformed in due time, they shall
suffer the common weale to deaye, and not able to
reforme it when they gladly would.

Socrates. Lyke as the rule ought to be straight and iust,
by which other rulers should be tryed: so ought
a Gouvernour, which shuld gouerne other, be good,
vertua

vertuous, honest, and iust himselfe.

Like as the Sunne is all one both to poore and rich: so ought a prince not to haue respecte to the person, but to the matter.

Euen as a good gardeiner, is very diligent about his gardeyne, watering the good and profitable hearbes, & rooting out the vnprofitable weeds: so should a king attend to his common weale, cherishing his god and true subiects, and punishing such as are false and vnprofitable.

Ye kings, remember first your King the Goner- Hermes
nour of all. And as you wold be honoured of your subiects, so honour yee him. Use no familiaritie with any vicious person. Trust none with your secrets befoze yee haue prooued them. Sleepe no more then shall suffice the sustentation of your bodies. Loue righteousness and trueth. Embrace wisdom. Feede measurably. Use none excelle in appaile.

Remember that good gouernance is in vertue, and not in beantie nor costly apparell. Rewarde your trustie friendes. Favour your Communitie: considering that by it your Realmes are maintayned. Loue learned men, that the ignorant may thereby be encouraged to learning. Defend the true and iust, and punish the euil doers: that others monished thereby may fye the like vices. Cut off stealers hands. Hang vp theeuers & robbers, that the high wayes may be sure. Burne the Sodomites. Stone the adulterers. Beware of flers and flatterers, and punish them. Suffer not swearers to escape unpunished. Visite your prison, and deliuer the vnguiltie prisoners. Punish immediately, such as haue deserued it.

R.iiii.

Follow

Of Kngs, Rulers;

Followe not your owne willes, but bee ruled by counsaile: so shall ye giue your selues rest, and labour vnto other. Be not too suspitious, for that shall both disquiet your selues, and also cause men to draw from you.

The authoritie of princes & gouernors (which properly depend vpon the authoritie of God) is truly to be called Temporarie, that is but for a time: because of the alteration and weaknesse of worldly matters and the ordering of them: when that he which is this day greatly aduanced for his authoritie, is sodainly the next day ouerthrowen, and appeareth to be nothing at all.

The summe of all.

A King vvhich in earth is euen the same,
That God is in heauen of kings King aterne.
Should first feare God, and busily him frame,
Himselfe to rule, and then his realme gouerne.
By law, by loue, by iustice, and by right,
Cherishing the good, and punishing the stubbern,
The lengthning of his raig & dubling of his might.

Of counsaile and counsaillours. Cap. iij.

Aristotle. **C**ounsaile is an holy thing.
Counsaile is the sentence or aduise particularly giuen by euery man for that purpose assembled.

Socrates.
Plato.

Counsaile is the keye of certaintie.
There cannot be in man a more diuine thing,
then to aske counsaile how he should order himselfe.
It is to be diligently noted, that euery counsell

is to be approued by thzee things principally: that is, that it be righteous, that it be good, and that it stande with honestie. That which is righteous is brought in by reason: for nothing is right, that is not ordered by reason. Goodnesse commeth of vertue. Of vertue and reason proceedeth honestie: wherefoze counsaile being compact of these thzee, may be named a perfect captaine, a trustie companion, a plaine and vnfaigned friend.

The rewarde for diuers seruices, a man maye make: but the reward for good counsaile God hath neede to doo it. The greatest reward ^{Mar. Aur.} one friende may do to another, is in a great and waightie matter to succour him with good counsell.

He that giueth good counsaile to another, be- ^{Iso.} Iocrates. ginneth to profit himselfe.

The most easie thing in the world is to giue good counsell to another, and the most hard and highest thing is, a man to take it for himselfe.

There is none so simple a man, but he may giue good counsaile, though there be no need, and there is none so wise that will refuse counsaile in time of necessitie.

When thou dooest amisse, take better counsaile.

Many things be impeached or let by nature: ^{Titus Li.} which by counsaile be shortly atchieued.

Without counsaile see thou doo nothing, and then after thy deede, thou shalt neuer repent thee.

Follow rather daungerous honestie, then secure ^{Seguuius.} vtilitie: albeit that indeed vtilitie can hardlye bee discerned from honestie.

Be not annoyed to take counsaile in small mat- ^{Legmon.} ters euery houre.

The

Of Kings, Rulers,

The ende of all doctrine and studie is good counsell.

Mar. Aur. When counsell is taken of diuers, then if anye fault be, it shalbe deuided amongst them all: though the determination might be done by a few, yet take counsell of manye. For one will shewe thee all the inconueniences, another the perilles, another the dammages, another the profite, and another the remedy. And set as wel thine eyes vpon the inconueniences that they laye, as vpon the remedie that they offer.

Mar. Aur. The Counsailler that hath his minde ouercome with pte, and his hart occupied with enuie, and his words outragious to a good man: it is reason that he loose the sauour of God, his priuitie with his Prince, and his credence with the people. For hee presumeth to offend God with his euill intention, to serue the Prince with euill counsaile, & to offend the common wealth with his ambition.

Mar. Max. That publike weale is in better state, and in a manner moze sure, where the Prince is voide of grace, then where the Kings counsailers and companions be euill and wicked.

Protegeus. It is not conuenient that he which is called to the high estate of a counsailler or a ruler ouer others, should spend all the night in sleep, or otherwise the whole day in pastime and vanitie.

Aug. Cxf. He is to be called a good counsaillor, which while he consulteth in doubtfull matters, is voide of all hate, friendship, displeasure, or pitie.

Alex. Scu. Wrath and hastinesse be very euill counsaillors. Those counsaillors seeme to be vertuous, wise, & honorable, which can content themselves and reioyce, that they haue so wise and vertuous a Prince,

Prince that at all times preferreth iustice, and the weale of his people befoze anie priuate affection or singular appetite.

Where there is a great number of counsaillours, they all being heard, needes must the counsaile bee the moze perfect.

In thinges most prosperous, the counsaile of Tullius friends must be vsed.

He that giueth counsaile, and praiseth himselfe, Protegeu would faine be called a wise man.

If thou wouldest knowe a mannes counsaile in anie matter, and wouldest not haue him to knowe thine intent, talke as if thy matter were another mannes, so shalt thou knowe his iudgement therein, and hee neuer the wiser of that thou intendest. Isocrates.

Take no counsel of him that hath his hart al set vpon the worlde, for his aduice shall bee after hys pleasure. Seneca.

When thou wilt take counsaile in anie matter, marke well thy counsaillours how they order their owne businesse: for if they be euill counsaillours towards themselves, they will be worse counsaillours towards other men.

Theys counsailes must needes be alwayes full Cobarus of perturbations, which are only embracers of their owne aduice.

Good counsaile is the beginning and ending of Zeneph. euerie good worke.

Consult and determine all things with thy friend, Seneca, but first wyth thy selfe.

Giue blamelesse counsaile, and comfort thy friendes.

He is discrete that keepeth his owne Counsaile.

Of Kings, Rulers,

saile. And he is vnwise that discovereth it.

Socrates.

Make not an angrie man nor a drunkard of thy counsaile, nor anie that is in subiection to a woman, for it is not possible that they should keepe close thy secrets.

Aristotle.

He that keepeth secret that which he is required both well, but he that keepeth secret that which is not required, is to be trusted.

Alex. Scu.

He which shall giue counsaile, specially to the making of lawes, ought to consider fower things, that his counsaile be honest, that it bee necessarye, profitable, and possible.

Socrates.

A wise man ought to take counsaile, for feare of mixing his will wyth his wit.

Tullius.

They that consult for parte of the people, and neglect the residue, they bring into the Citie or Countrie, a thing most pernicious, that is to saie, sedition and discord.

Alex. Scu.

Ambition and flatterie are vtterly to bee abhorred in a counsailler.

Homer.

Lyke as Calchas (as Homer writeth) knewe by diuination things present, things to come, and things that were passed: So counsaillours garnished with learning, and also experience, shall thereby consider the places, times, and personages, examining the state of the matter then practised, and expending the power, assistance, and substaunce, also reuoluing long and oftentimes in their mindes, thinges that be passed, and conferring them to the matters that be in experience, studiously doo seeke out the reason and manner, how that which is by them approued, may be brought to effect. And such mens reasons woulde bee thoroughly heard, and at length. For the wiser that a man is, in tarrying,
his

his wisdom increaseth, his reason is more lively,
and quicke sentences aboundeth. And to the more
part of men, when they be chased in reasoning ar=
guments, solutions, examples, similitudes, and ex=
pediments, doo resort, and (as it were) flowe vnto
their remembrance.

As a Physicion cannot cure his patient except he Hermes
knoweth first the truth of his disease: even so may
a man giue no good counsaile, except hee knowe
thoroughly the effect of the matter.

The summe of all.

Counsaile is a thing so needfull and holy,
That without it no worke may prosper well,
Wherefore it behoueth him, that hateth his folly,
Nought to begin, without he take counsell.
Which vvhich so vseth, shall neuer him repent,
Of time, of trauaile, that hee therein hath spent.

Of Honour, Glorie, Nobilitie, and wor=
shippe. Chap. iiii.

First and aboue all thing let men consider that
From God onely proceedeth all honour, glorie,
nobilitie, and worship, and that noble progenie,
succession, no election, to bee of such force, that by
them any estate or dignitie may be so established, &
God beeing stirred to vengeance, shall not shortly
resume it, and perchance translate it where it shal
like him.

All thinges living both in heauen and earth, Solon.
oweth vnto God due worship & obedience. There
be two most speciall and weightie causes why God
ought

Of Counsaile;

ought to be honoured and worshipped, the one is, because he ought of dutie to be worshipped: and the other, because it is for our commoditie: yea, rather for our necessitie.

To worshippinge God, and to serue him truely, is, to gratifie him, or to be thankfull vnto him. And no man canne ryghtly gratifie him, but by dooing that which pleaseth him. Wherefoze all kinde of worshippinge which is rather grounded vppon the wyll of man, then vppon the wyll of God, it is to bee vtterly refused in his sight: and imputed as vaine befoze hym, ingratefull, hurtfull, and voyde.

Who wyll saye that hee serueth well which serueth not according to his masters wyll, but as hee lusteth hymselfe, doth not the verie instinct of nature it selfe, the reason also of seruice, the subiection of seruauntes, and the common opinion of all men shewe, that as the bodilye master ought to bee reuerently serued and obeyed, much rather the high & puissant God that ruleth ouer all.

Socrates.

God ought to bee worshipped and serued as hee hymselfe commaundeth to bee worshipped and serued.

They are to be counted but foolish, that dooe esteeme the seruice of God to consist in those things which bee rather instituted by the deuice of man, then of God hymselfe. Let therfore the wise and godly consider well with eheimselues, whether the seruice and worship they do vnto God (as a worke of holinesse and dutie) be worthe his will, & acceptation, and wherby the conscience of a faithfull man may be quieted and assuredly well perswaded of the enely good will of God.

The

The sincere and vncoꝛrupted seruice of God is August.
done but in a few. Hee cannot bee a true seruer of
God, which serueth him not in y^e spirit of his mind,
and in truth, but fantastickly, and in hypocrisie, as
a beastly slave, and a counterfaiſer of Gods seruice.

True worſhip of God (which is done in ſpirit
and in truth, requireth not anie outward oꝛ world-
ly beautie, but rather a ſpiritual beautie and come-
lyneſſe.

Honour is the fruit of vertue and truth, and foꝛ Plato.
the truth a man ſhall be worſhipped.

That thing is honourable and good, which com- Mar. Aur.
meth of good kinde, hee is to bee honoured among
them that be honoured, that foꝛtune abateth with-
out fault: and he is to be ſhamed among them that
bee ſhamed, that foꝛtune inhaunceth wythout
merite.

The worſthie honour reſteth not in y^e dignities
that we haue, but in the good woꝛkes whereby we
merite.

Honour ouer great, wherein is ſtatelyneſſe, and Plutarch.
too much pride, bee euen like greate and coꝛpoꝛate
bodies, ſodainly thꝛowen downe.

Honour, gloꝛie, and renowne, is to manye per- Philip rex
ſons moze ſweete then life.

To attaine gloꝛie, this is the neereſt way, If a Sociates.
man would indeauiour himſelfe to bee ſuch a one in
deed, as he gladly would be counted.

The true gloꝛie taketh deepe roote, & alſo ſpꝛea- Tullius.
deth abꝛead, but all counterfaiſed thinges doo faſt
ſhed, as doo the little flowers: neither can there a-
nie forged thing be durable.

He that to his noble lignage addeth vertue & good
conditions, is to be highly praiſed.

Humilitie

Of Counsaile.

Humilitie shoulde be the sister to nobilitie.

He is worthe to be honoured, that willet good to euerie man, and he much unworthe honour, that seeketh his owne wealth and oppresseth other.

Tullius.

Honours, riches, pleasures, & other of the same kinde (which seeme profitable) are neuer to be preferred before friendship.

Nobilitie is not onely in dignitie or auncient lignage, nor great reuenues, lands, or possessions, but in wisdome, knowledge, and vertue: which in man is verie nobilitie, and that nobilitie bringeth man to dignitie.

Anachar.

Honour ought to be giuen to vertue, and not to riches.

Chrysost.

All men haue care ouer their owne honour: but as for Gods honour, no man at all regardeth it.

It is a shame for a man to desire honour, because of his noble progenitours, and not to desire it thorough his owne vertue.

Plato

They that be perfectly wise, despise worldly honour.

Where riches are honoured, good men are despised.

He that honoureth rich men, despiseth wisdome.

Mar. Aur.

An alwayger of wrong, ought greatly to be honoured.

He is worthe to be honoured that deserueth honour.

Polion.

They are to be counted chiefly honourable, that in their high estate and calling, first seeke the honour and glorie of God, by whom they are called to honour: secondly, the honour of their Prince, vnder whome they haue authoritie to rule: and thirdly for the comfortable state of their Countre and

and common wealth, for whome they are called to office and dignitie.

It is very honozable, excellent, and praise worthy: for a man of honour to ioyne to his high office and calling, the vertue of affabilitie, lowlinesse, tender compassion and pittie, for thereby he draweth vnto him (as it were violently) the hartes of the multitude.

The true honour and worshop is the vertue of the mynde: which honour no King can geue thee, nor no flattering, nor money can get thee. This honour hath in him nothing feyned, nothing painted, nor nothing hyd. Of this honour there is no succellour, no accuser, nor defoyler. This honoz is not barped nor chaunged by no tyme, it feareth no tyzant, nor it esteemeth the fauour nor diffauour of Princes.

Vaine pleasure lightly perisheth, but true honoz Socrates, is immortall.

Glozy, honoz, nobilitie, and riches, are cloakes Diogenes of malicionsnesse.

The glozy of one among great menne, maketh Mar. Aur. strife, suspition among them that be equall, and enuy among them that be meane.

Neuer commit thyne honour to the mishaps of Fortune, nor neuer offer thy selfe to perill with hope of remedy. For suspicious Fortune kepeth alwayes her gates wyde open for perill. And her walles bee high, and hir wickets narrow to finde any remedye.

Noble men, and such as are riche and wealthy in this worlde, are to bee compared to a merchaunt mans compter: that is, to day worth thousandes, and to morrow not worth. ij. d. ob.

Of Lawe

The glozy of the auncestors, is a goodly treasure to their chylzen.

Immoztaill honoz is better then transitozy ryches.

Above and beefore all thinges, worship God.

The worship of God, consisteth not in wordes but in deedes.

Pitha.

It is a right honourable & blessed thing to serue God and sanctifie his sayntes.

Worship good men, so shalt thou haue the peoples fauour.

Nobilitie is not after y bulgar opinion of men, but it is onely the pzaise and surname of vertue.

The sufferance of noble men to be spoken vnto, is not onely to the an incomparable suerty, but also a confounder of repentance (an enimie to prudence) wherof is engendzed this word, had I wilt: which hath bene euer of all wise men reproued.

Tullius.

The perfect and most principall glozy, consisteth in these thzee things: If the multitude loueth vs, if also as it were maruayling at vs, they think vs worthy to haue honour geuen vnto vs.

The summe of all.

The honour and glory that, vworldlings desire,
Surmounting others in riches and dignitie,
Cannot long florish, but that vwith small hires
Shall ende their dayes in wofull misery.
But vertue susteineth no such calamitie.
Therefore or euer thou desire honour,
Call for grace to be thy governour.

Of lavy and lawiers. Cap.v.

The

The law (as Iustinian sayth, lib. i. Pandect) is Iustinian.
a facultie or science of the thing that is good
or ryght : as also Celsus there defineth. Or Celsus.
that the law is a certaine rule or Canone to do wel
by : which ought to bee knowne, and kept of all
men.

Cicero, de lege sayth, that the law is a certaine Tullius.
rule proceeding from the mynde of God, perswa-
ding right, and forbidding wrong.

Lawes bee nothing els then rules of Justice, Alex. Scu.
whereby is commaunded what should be done, and
what ought not to be done, where a weale publique
should prosper.

Law is the finder, and tryer out of truth.

Hermes

The lawe of the spirit is to bee vnderstanded Ambrose.
sayth, or the lawe of sayth by which a man is deli-
uered from the second death, wherein sinne is con-
demned : and whereunto lyfe may bee ascribed :
because y in remitting of sinne, it delyuereth from
death, and giueth lyfe.

The grace and law of the spirit, furnished with
the strength of GOD, doth iustifie the wicked,
reconcileth the dampned, and geueth lyfe to the
dead.

Nature is the fountayne, whereof the lawe Tullius.
springeth : and it is according to nature, no man
to doe that whereby he should take (as it were) a
pray of another mans ignorance.

Such laws by man are sometimes made, which
rightly may be called the lawes of God. As when
a lawe being made by manne, taketh his principall
ground vpon the lawe of God, & is made for the
declaration or conseruation of mans true faith : &
to remoue from the godly, all wicked opinions

L. ii.

and

Of Lawe

and heresies, or such light lawes, canons either diuers leude ordinaunces reared vp in darkenesse & ignorance by vngodly men, or by the common people vnlearned in the law of God, to the hinderance of the sayd faith, or stoppeth the waye to vertue, & that letteth the proceedings of speedye prospering of rightfull and holy lawes. And to suche godly purposes they are rather called the lawes of God, then the lawes of man.

Cardy de
camer.

Whatsoever is righteous in the law of man, the same is also righteous in the law of God. For euery law, that by man is made, must cuer bee consonant to the lawe of God. And therfore the lawes of Princes, the commaundements of Prelates, the statutes of comminalties, ne yet the ordinaunces of the godly multitude, are neither righteous, nor obligatozy: vnlesse they be aptly consonant to the lawes of God. For by it is truely knowen to whome right belongeth in any respect: and wherunto also, Justice orderly beareth his full force and sway.

Horace.

The lawe of God is left vnto all posterities to touch the consciences of all men without respect: because they cannot (by Gods iudgement) bee excused, which doe sinne against right and equitie.

Lawe and wisdom are two laudable thinges, for the one concerneth vertue, and the other good conditions.

The law necessary for a common wealth is, that the people among themselves liue in peace & concord, without discorde or discention.

Tullius.

It shalbe expedient for gouernours to haue in remembraunce, that when according to the lawes they doe punish offendours: they themselves be

not chafed nor moued with wrath: But be like to the lawes: which bee prouoked to punish, not by wrath or displeasure, but onely by equitie:

Lawe is the queene of immortalitie.

Socrates.

Lawes ought to bee made for no mannes pleasure.

Euery good lawe is ordained to the health of the soule, to the fulfilling of the lawes of God, to induce the people to shie euill desires, and to be fruitful in all good workes.

S. Bridget
in lib. 40.
Cap. 129.

The lawe must be correspondent to the originall decree of nature, or the first example of honestie.

The lawe of nature is nothing else, but the participation of the eternall lawe, in the reasonable creature.

Th. Aqu.

God hath grauen the lawe of nature in euery mans minde: to frame (as it were) thereby a shew and comelynesse of manners.

Where good lawe and order is, all things prosper well.

Where the order of the lawe may serue, weapon hath no place.

A lawe maker ought to bee godly, learned, and wise, and such a one as hath bene subiect to other lawes.

Plato.

God is the causer that lawes be made.

God is a lawe to sober men.

Wise men liue not after the lawes of men, but after the rule of vertue.

Antisthe.

Lawes of men may be likned to cobwebs, which doe tie or hold the little flies fast, but the great flie breaketh forth and escapeth.

Anexag.

Cities must needes perish, when the common lawes be of none effect.

L. iij.

An

Of Lawe.

Seneca.

An euill lawe, and the loue of a Thewe, are lyke vnto the shadowe of a clowde, which vanissheth awaye as soone as it is serne.

Boetius

The lawe that is perfect and good, would haue no man condempned nor yet iustified vntil his cause were both thzoughly heard and knowen.

The whole bodie of the lawe ciuill hath these thzee pynccples (that is to saie) liue honestly, hurt no man, and giue vnto euerie man his Due.

Iustinian.

He that maketh his realme subiect to a law shall raigne, and hee that maketh the law subiect to a Realme, maye happe to raigne a while, but he that casteth the lawe foozth from his Realme, casteth fozth himselfe.

Aristotle

Break not the lawes, made for the wealth of the Countrie.

Pithag.

Endeavour thy selfe so to keepe thy lawe, that God may be pleased wpyth thee.

The lawe of God cannot bee truly kept wpyth heart, if by dedde it be despised: For no man keepeth the lawe wpyth heart, vnlesse he loue the lawe: and he that loneth the lawe, doth according to the nature of loue, and fulfilleth it to the vttermost of his power.

There is in the lawe two pointes, first doctrine to teach, and next an authoritie to commaund and compell.

The lawe is fulfilled by true doctrine & manners, and it is broken by the contrary, vntrue doctrine and wicked manners.

Socrates.

Loue all men, & be subiect to the lawes, but obey God moze then men.

As a sicke man is cured of his disease by vertue of a medicine: so is an euill man healed of his ma-
lice

lice by vertue of the lawe.

The summe of all.

Lavves be the rules of iustice and equitie,
Whereby vve vnderstand our charge and duetie,
To loue vwith due order vwith peace and amitie,
As God and nature our hearts hath bound :
And that praise also may vvorthely redound,
To such as make lavvs through vvisdome & vertue
Authorising ministers both faithfull and true.

Of Iudges.

Chap.vj.

The authoritie of a Iudge giuen to him by hys
Prince, ought to be his accessarie, & his good
life his principall, in such manner, & by the rec=
titude of his iustice the euill should feelee the execu=
tion thereof.

Mar. Aur.

It is better for a man to iudge after lawe & lear=
ning, then after his owne minde and knowledge.

Diogenes

A Iudge sitting in iudgement (being vertuous &
wise) ought to remēber & he is but a mā: & to consi=
der also & so much as is committed vnto him, is at
all times lawfull for him to accomplish. And to re=
member, that not onely power, but credit also is gi=
uen vnto him, and not to appoint that which see=
meth good to himseife, but onely that which is
acording to the lawe. And therewyth dilligent=
lye also to marke what matter it is which is in
controuersie. Both these thinges are much to
bee noted. And also it is the poynt of a wyle
man, and of a iust and good Iudge, to enter=
taine neere about him these foure very noble and

Cicero.

L. iij.

worthe

Of Iudges.

worthie Counsaillours, namely, the Lawe, Fidelitie, Religion, and equitie: and to separate farre from him these false deceiuers: that is to saye, concupiscence, feare, enuie, & all vnlawfull desires.

Hee is an vniust iudge, which dooth things either of enuie, or of fauour.

Iudges inclined to greedinesse and corruption, are oft times pulled awaie from their pretences by the multitude of bribes and gistes.

Mar. Aur.

What thing canne be moze monstrous, then that the Iudges should send men to put away euill customes from them that bee euill, when they themselves be the inuenters of new vices.

Alex. Seuerus.

Such persons as are to bee assigned Iudges in causes ciuill, with good deliberation and prooffe, ought to be chosen such men as were best learned in the lawes, such as be auncient, and therewith hauing good grauitie, & such as be knownen to be sincere, and of good conscience, & vnto them to be appointed an honourable stipend.

Wee bee admonished to iudge of our selues, not according vnto the reckoning of mannes iudgement: but according to the infallible censure of GOD.

Cicero.

When the iudge giueth sentence, he must remember that God is his surwitnesse, that is to saie, the beholder inwardly of his owne secret conscience: Then & which, God hath giuen nothing vnto man that is moze diuine and heavenly.

The iudgements of God are many and secret, but they are all true, holy, and good.

Aristotle

Both hatred, loue, & couetousnesse, causeth Iudges oftentimes to forget truth, and to leaue vndone the true execution of their due & straight charge.

They

They are worthe to be accounted wicked Iudges, which eyther of errour, eyther of affection, eyther of corruption, or of negligence doo discharge the wycked, and condempne the iust and innocent.

whatsoever it shall chaunce thee to heare, thine Socrates.
 eie not consenting & knowledging the same, beleue not, nor hastily credit thine eare, but beleue and giue iudgement rather by thine eie.

It is better for a man to be a Iudge among his Bias.
 enimies the among his friends. For of his enimies he may make one his friend, but among his friends he should make one his enimie.

Certainly the Iudge that winneth more good Mar. Aur.
 wills then money, ought to be beloued: and he that serueth for money, and looseth the good wills for ever, ought to be abhored as pestilence.

Conetousnesse and wrath in Iudges are to bee Alex. Scu.
 hated wyth extreame detestation.

The Iudges to whom is giuen authoritie to re- Mar. Aur.
 dreffe and amend wrongs, be they that other whiles cause more griefes, and stirre by greater mischiefes.

He that is not deceiued by flatterers, that is not corrupted with griefes, and not forgetfull of hys vnderstanding, that man maye rightly be called a good Iudge.

The summe of all.

Iudges to whom authoritie is giuen,
 From their liege Lord, and most deere soueraigne,
 To rule rightly his lawes they shoule be driuen:
 By wisdom and learning chiefly to refraine:

L.v.

From

Of Iustice,

From couetise that hath truth in disdaine,
For Iudges that shuld ease & assuage many griefs,
Are sometime thoccase of greater mischiefs.

Of Iustite and Iniustice. Cap. vij.

Mar. Cel.

Iustice properly is nothing else then a confor-
mitie of all things in the reasonable creature
to the lawe of Gods minde, by which is com-
maunded that God be loued aboue all things, and
that a man loue his neighbour as himselfe.

Aristotle

Iustice is not onely a portion or peece of ver-
tue, but it is entirely the same vertue, and thereof
onely (saith Tully) men be called good men: as who
saith, without iustice all other qualities & vertues
cannot make a man good.

Tullius.

Seneca.

Iustice is a will perpetuall and constant, which
giueth to euerie man his right. In that it is na-
med constant, it importeth fortitude. In discerning
what is right or wrong, prudence is required. And
to proportion the iudgement or sentence in an equa-
litie, it belongeth to temperance. All these together
conglutinate, and effectually executed, maketh a
perfect definition of iustice.

The most excellent and incomperable vertue cal-
led iustice, is so necessarie and expedient for a ruler
or gouernour of a publike weale, & without it, none
other vertue may be commendable, ne wit, nor any
manner of doctrine profitable.

Tullius.

The foundation of perpetuall praise and re-
nowme is iustice: without the which nothing may
be commendable. which sentence is verified by ex-
perience: for be a man neuer so valiaunt, so wysse,
so liberall, or plenteous, so familiar or curteous:

If he be seene to exercise iniustice or wrong, it is often remembred. But the other vertues bee^e sel- dome reckoned without an exception. Which is in this manner: as in praising a man for some good qualitie, wher he lacketh iustice, men wil commo- lye saye: He is an honourable man, a bounteous man, a wise man, a valyant man, sauing that he is an oppzessor, an extorcioner, or is deceiptfull, of his promise vn sure. But if he be iust with y other vertues, then it is said: hee is good and worship- full, or he is a good man and an honourable, good and gentle, good and hardie: so that iustice onelye beareth the name of good, and like a Captaine or leader, pzedcedeth all vertues in euerye commen- dation.

These be the vvords of a Prince that sendeth forth any person vvith the charge of iustice.

I put not the confidence of mine honour into thine hands, nor commit to thee my iustice, to be a destroyer of innocents, nor an executioner of sin- ners, but that with one hande, thou shalt helpe the good to maintaine them therein, and with the other hand to helpe to raise them that be euill from their wickednesse. And mine intention is, to sende thee forth to be a pzeptor of orphanes, and an aduo- cate for widowes, a chirurgion for all woundes, a staffe for the blinde, a father to euerye person, to speak faire to mine enemies, & to reioice my frieds

Euery Prince committing charge of iustice to him that he seeth vn able to execute y same, or doth not principally for iustice sake accomplish iustice, but dooth it for his owne profite, or els to please the party: thinke surely, when the Prince doth not regard this, by some way that he thinketh least

Aug. Caf.

Woulde
god these
vvordes
vv ere vv el
planted in
the hearts
of all prin
ces, rulers,
Iudges &
Iusticia-
ries.

Mar. Aur.

Of Iustice,

least of, he shall see his honour infamed, his credence lost, his goodes diminished, and some greate chastisement come to his house.

Mar. Aur.

It is a noyfull trauell to commit the authozity of iustice, into the hands of an vniust man.

The vniust men doo great iniustice, to speake euill of them that be iust, and specially of God, for he is most iust.

As God doth neuer vniust things, so the men neuer lightly doo any iust thing.

Tullius.

Nothing ought to be promised, which should be in any wise contrary to iustice.

Seneca.

Pray thy selfe with iustice, and cloath thee with chastitie, so shalt thou be happie, and thy workes prosper.

Use iustice, and thou shalt be both beloued and also feared.

All that is done by iustice is well done, but all that is done otherwise, is euill.

Plato.

Iustice is a measure which God hath ordained vpon the earth, to defend the feeble from the mightie, and the true from the vnttrue, and to roote out the wicked from among the good.

Tulius.

No man can be iust that dreads death, paine, banishment, oppression, or pouertie: nor anye that before equitie preferreth the contraries.

Hermes

Sweete he re followeth him that liueth holily and iustly, nourishing his hart, and cherishing his olde age, and comforting him in all his miseries.

Alex. Sen.

None mighteth in iustice, but the iust man.

If thou haue alwaies respect vnto iustice, and consider the causes with a prudent & diligent scrutine, the great knowledge of the lawe ciuill, shall not much trouble thee.

He that politikelie intendeth to the Common weale, may well be called iust. But he that intendeth to his owne onely profit, is a vicious person.

Without iustice no realme may prosper.

Pithag.

Without iustice no citie may long be inhabited.

We not ashamed to do iustice, for all that is done without it, is tyrannie.

Two manner of waies all iniuries are done: the one is withholding anothers right: and the other in taking away anothers right.

Euery man in generall loueth iustice, yet they all hate the execution thereof in particular. Mar. Aur.

There is neither iustice nor friendship in them, Zeno. among whom nothing is common.

The rigour of iustice, which seemeth to bee in Alex. Sc-
Princes, in punishing offenders against the weale uerus,
publike, is but a forme of discipline conuenient and
necessarie, hauing regarde to such persons as bee
found corrupted with all kindes of vices, and ha-
uing their mindes and wits all disposed to follye.
Which being a generall detriment, Princes should
vse therein a more sharpe remedie, and therefore
consequently it should be found the more conueni-
ent and speedie.

It is a great custome and a righteous iustice, he that willingly draweth to sinne, against his will should be drawen to paine. Mar. Aur.

Hamous transgressions, must of necessitie be suppressed by due iustice, correction and punishment. Philip. rex

The chiefe cause why euill and mischienous men ought to be punished in this life is, that others being restrained with the feare of the penaltie, may abstaine from sinne, and that the quietnesse also & safe

Of Iustice,

safetie of mans life may be preserved.

Iustice exalteth the people : but sufferance to sin maketh the people most wretched & miserable.

Like as a good Prince is alwayes most gracious, most fauourable, and bounteous vnto all such as be sincere in their ministrations, and supporters of equitie : so is he rigorous, sharpe, and terrible to such as be corrupt Iudges and oppressours of iustice.

Alex. Seuerus.

There is nothing to be more abhorred then the selling of iustice, which knoweth no reward: How much more intollerable is the selling of iniustice, or wrong, whereby the one parte suffereth damage by sustaining of wrong, the other is more indammaged by leeling of his good name, and also his money (if it happen) as it hath done oftentimes by a good and righteous gouernour, that he which hath done wrong, bee compelled to make restitution.

Tullius.

There be two kindes of iniustice, the one is of such as doth wrongfully offer it, and the other is of those, who although they be able, doo not defende the wrong from them, vnto whom it is wickedlye offered.

Lyke as extorcioners and bzibers are to be impouerished: so good men & iust, are to be enriched.

As the cutting of vines and all other trees, is cause of better and more plentiful fruite : so the punishment of the badde, causeth y good to flourish.

There is nothing more impossible to correct, then the manners of him who will secine to knowe all things : and yet contempning the good, will onely embrace those things that be euill.

When that haue not in themselves a perfecte and
sound

Sound minde, are to be vtterly reiected, as corrupted both in iudgement and in minde. And if there come from them anye apparaunce of wisedome, it shall tend rather to the dooing of mischiese, then to the dooing of any goodnesse.

As the vertue of Iustice maketh clemencie the more excellent and noble: so on the other side clemencie also maketh iustice the more amiable and seemely.

Iustice maketh lawes, and not lawe iustice: also he that readeth the lawe, seeth the commaundement of iustice, but seeing the lawe onely in that, that he seeth it, he doth knowe iustice. But contrariwise he that knoweth iustice, by her may hee discerne what is right, or what is wrong, what is equall or vnequall, and by the patterne of Iustice may inuent a remedy propise or necessary, which expessed in word or wzing, may be called a lawe. The knowledge of iustice eyther happeneth by speciall influence from the high God, or els it is gotten with the studie of wisedome, comprehended in the bookes of wise men: who of Pythagoras were called Philosophers, which doth signifie the louers of wisedome. Wherefoze they which by diuine inspiration, or by studie of the workes of excellent wise men, haue the truest knowledge of iustice, and haue best vnderstanding what is iust, and consequently can prouide remedies according to iustice. Which remedies if they once be made vniuersall, they be lawes, howsoener they bee pronounced, be it by a multitude, or by one person.

Alex. Sen.

The summe of all.

The

Of Parents;

*The vertue of iustice both precious and incomperable,
Should be fast fixed in the harts of all gouerners.
Without which vertue nothing may be commendable
Before God, the King, and the higher powers,
Or otherwise reliefe to base inferiours.
For the wicked & vniust man that hath iustice to keep,
To defraud the poore righteous, full closely doth creepe.*

Of Parents and bringing vp of youth. Ca. 8.

Licurgus.

What manner childzen shall be bozne lyeth in
no mans power, but by right bzinging vp,
that they may pzooue good, lyeth in our po-
wer.

Mar. Aur.

Parents that indeede are good parents, ought
to know how to bzing vp their childzen.

If thou hadst vnder thee a charge of childzen
and family, bzing them by reuerently in obedience
and chastitie.

So prepare for thy childzen in their youth, that
they afterwards fall not to wickednesse, and then
their sinne to be imputed vnto thee.

Philip.

It is to bee imputed vnto the bzingers vp of
childzen, if afterwards they pzooue to be well man-
nered or otherwise.

Those parents are to be blamed, that are verre
carefull to heape vp riches, and take no care for
the good bzinging vp of their childzen.

Socrates.

Good bzinging vp is the head of good manners.

Good bzinging vp, maketh a man well disposed.

He is perfect which to his good bzinging vp,
ioyneth other vertues.

Seneca.

It is not possible for him to be of vertuous dis-
position, that is wealthely and wantonly brought
vp

by inrpyotting and pleasures.

Noble wyttes corrupted in bringing by, prone Plutarch,
more vnhappy, then other that bee more simple.

The child is not bound to his parents of whom
he hath not learned some good thing.

This all men (naturally) receiue of their parēts Plato,
and to bee alwayes remembred of them for theyr
comfort : which is, that no man liueth so poozely
in this world, as he poozely came into it.

The better of birth that a childe is, the better Socrates
ought his bringing by to be.

Childzen by their lasciuious and remisse educa= Alex. Se=
tion, grow in time to bee persons most monstrous uerus.
and filthy in conuersation of lpying.

Childzen ought of congruence to bee trayned & Diogenes
framed to vertuous disposition.

Parents ought to rebuke & chastyse their chil= Tullius.
dzen, and that secretly in theyr houses.

We teach our childzen liberall sciences, not bee= Seneca.
cause those sciences may giue any vertue, but bee=
cause they make the mynde apt to receiue vertue.

The studious father careth more how to bring Alex. Se.
by his childzen in honesty, then how to liue plea=
santly. The wyse father more considereth what
his sonne shalbe in estymation of other men, then
how he may content his singuler affection.

Mennes childzen be dyuers and of sundry con=
ditions, some be of nature apt to vertue & toward=
nelle, and some of nature not so prompt and bene=
uolent : wherefore, by education they must there=
vnto be fourmed. Some be quicke of witte, some
dul in capacitie.

Of sharp wyttes, some most doe resplendish in
actes that bee honest, and other secme quickest in

Of Parents.

malice and shrewednesse.

The good & diligent father or maister eueriche of them is equally carefull, & assayeth first by education, to make them all confor[m]able to his good intention and appetite.

Pithagor. Use examples, that such as thou teachest may vnderstand thee the better.

Plato. Be sober and chaste among young folk, that they may learne of thee, & among olde, that thou maist learne of them.

Hee ought not to lye that taketh vpon him to teach other.

Quintiliā Childzen must euen from theyr very youth bee fruitfully trayned in their exercising and doing of the best and most godly thinges, such nothing sticketh moze fastly then that which is receiued and taken of pure youth, not yet infected with peruerse and crooked maners or opinions.

Fabius. Nothing either sinketh deeper, or cleaueth faster in the minde, then that which in the young & tender yeares is powzed in.

Eurip. What thing a man in tender age hath most in vre, The same to death alwayes to keepe he shall be sure, Therefore in age who greatly longeth good fruit to more In youth he must apply himselfe good seede to sow.

Herace. As long as a tunne or a vessell may last, Of the first licour it keepeth the tast: And youth being seasoned in vertuous labour, Will euer after thereof keepe the saour.

Hermes. Like as waxe is readie and pliant to receiue any print or figure: so is a young childe apt to any kinde of learning.

Aristotle. Like as there is no beast so wilde, but diligence may make tame: so ther is no childe so vntoward,

not

and bringing vp of youth.

74

nor no wpt so vnruely: but that good bringing by
may make gentle and vertuous.

Like as there is no Tree but will waxe barren Plutarch
and grow out of fashion, if it be not well attended:
so is there no wpt so good but will waxe euill, if it
bee not well applyed.

Like as they which bring by horses well, teach Seneca
them first to follow the bzidle: So they that teach
childzen, should first teach them to giue eare to that
which is spoken.

He that teacheth good to other, and followeth it Socrates
not himsele: is lyke him which lighteth a candle
to other, and goeth himsele darkling.

Wee are no lesse bounde to our schoolemaisters Alex. Mag
that rightly teach vs, then wee are to our very na-
turall parents.

It is most meete to bee instructed by them that Quintilia
be best learned, forasmuch as it is difficult to put
out of the minde: that which is once settled: the
double burthen being paynfull to the maisters
that shall succede, and verily much moze to vnteach
then to teach.

What instructions soeuer thou intendest to giue, Horace
bee not to tedious therein, that the mindes of the
hearers may the moze easily perceiue it, & the bet-
ter retaine it.

The teachers to Princes, and maisters to dis- Mar. Aure
ciples, profit moze in one day with good examples,
then in a whole yeare with many lessons.

The maister that instructeth, ought first to giue
to his scholer a strong bzidle, and a sharp bit, to the
intent that he be wel mouthed, so that no man take
him with lyes.

Those that be young, & with-holde due reuerence Iuuenal

¶.ii.

¶.iii.

Of Parents.

unto they? elders, are not worthy of lyfe.

Chilon.

The hono? due vnto our parēts, is none other: wise to bee vnderstanded, but to iudge discretly, reuerently, and honozably of our parentes, and to esteeme well of all they? doeinges, not onely as of elders: but pzincipally because they bee parents, whom God vlsed as instrumentes, to thintent, that by them we haue here naturally in this world our first beginning & entrance into lyfe, and by whom after our birth, wee be most tenderly brought vp, carefully attended vppon, naturally beloued, and most daintily fed and nourished.

In honouring of our parents, we doe not onely honour the great vertue and power of God, but also the excelencie of his goodnesse. wherby we are made and bozne men, euen of the bloud of man.

Valerius
max.

It is the first law, euen of nature, & wee should dearely loue our parents.

If childzen vse to eate & sleepe ouermuch, they be therewith made dul to learne.

Solon.

It appertayneth to Princes to see that they? childzen be well brought vp, informed in wisedome, and instructed in maners, that they may bee able after them the better too rule and gouerne they? kingedomes.

The summe of all.

Parents & masters that haue charge ouer youth,
Ought friendly regard, their office & duetie,
And bring vp their children in gods holy truth,
By word and example, both honest and godly,
Rebuke, chastice, and instruct them gently,
For as they shall order themselues hereafter.
It shalbe imputed vnto their teacher.

Of

Of obedience. Cap.ix.

Obedience is a vertue of high and great estimation before God, who willeth it to raine in the hearts of all men, to shew and set forth the loue and amitie due to God and man. As the philosopher writeth. Be fauorable to all men, be obedient and in subiection to all lawes, but aboue all things, obey rather God then men. Socrates.

Plotinus doth also write, that obedience is an incomperable vertue, and due both to God and man: that is to say, first and chiefly vnto God, and then to those that be sent of him and set in authoritie, also to parents, masters, and officers. Plotinus.

Thou failest into disobedience and great presumption, when thou grudgest against thy rulers, although they be worthy of all dispraise. Plato

Princes being by God put in authoritie, are his viceregents, and shuld therfore require obedience, which we must doo vnto them with no lesse fruite for Gods sake, then we should doo it (what honour soeuer it were) immediately vnto God himselfe. And in that place he hath set Princes, whome (as representers of his image vnto men) he wold haue haue to be reputed the supreme & most high roome and to excell among all other humane creatures, as the holy Ghost witnesseth: and that the same princes doo raigne by his authoritie, the holy prouerbs maketh true report, By me (saith God) Princes doo raigne, &c. Stephen Gardener in libro. De vera obedientia

Reuerence thine elders with obedience. 1. Pet. 2.

Obey lawes, for he that is obedient to the law, obeyeth God. Aristotle, Prouerb. 8

M. iii.

where

Of Obedieece.

Alex. Se.

Where any obedience is due, thence ought to be excluded all kinde of reproch, all rebuking or mocking: considering that thereof ensueth contempt, which like a pestilence consumeth all lawes and authoritics.

Pontanus.

What manner of obedience may be there, where vice is much made of, and rulers not regarded: whose contempt is the originall fountaine of all mischiefe, in euery weale publike.

Tullius.

Where reason ruleth, appetite obeyeth.

A man obedient to nature, cannot hurt a man.

Thopom.

That countrey is well kept, where the king doeth not onely know how to gouerne it, but rather because also the people know how to obey him.

Mar. Aur.

The people owe obedience to their p[ri]nce, and to his person great reuerence, and to fulfill his commaundements: & the p[ri]nce oweth equall iustice to euery man, and meeke conuersation to all men.

Iustinian

The king obeyeth no man, but the lawe onely.

The publike wealth is there perpetuall, and without any sodaine fall, where the p[ri]nce findeth obedience, & all y^e people findeth loue with y^e p[ri]nce. For the loue of the Lord or p[ri]nce, breedeth the good obedience of the subiect: and of y^e obedience of the subiect, breedeth the good loue of the p[ri]nce.

Aristotle.

Wicked men obey for dread, and the good for their goodnesse.

The wicked and disobedient persons seeke confusion.

Loue him that obeyeth God and his p[ri]nce, and seeke not his fellowship that disobeyeth them.

The inferiour person or subiect ought to consider, that albeit he in the substaunce of a soule and body is equall with his superiour: yet forasmuch

As the powers and qualities of the soule and bo-
die with the disposition of reason, be not in euery
man equall, therefore God ordeined a diuersitie of
preheminance in degrees to be among men, for the
necessarie direction and preservation of them in
conformitie of liuing.

Reuerently obey thy parents.

Quaunquish thy parents with sufferance.

Striue not with thy father & mother, although
thou say the truth.

Looke what obedience thou rendrest to thy pa-
rents, looke for the like againe of thy children.

Aristipp^o.

It is the part of a young man to reuerence his
elders, and of such to choose out the best and most
commended, woole counsell and authoritie he may
leane vnto: for the vnskilfulnes of tender yeres,
must by olde mens experience, bee ordered and go-
uerned.

Tullius.

Servants (in word and deepe) owe due obedi-
ence vnto their bodely masters.

Socrates

A servant made malapart, will kicke at his du-
tie: and labour by custome becommeth easie.

Alex. Se-
uerus.

Gentle masters haue commonly proud servants,
and of a master sturdie and fierce, a little winke to
his servant, is a fearfull commaundement.

He obeyeth manye that obeyeth his lusts.

Solon.

He doth himselfe wrong, which obeyeth them,
whome he ought not.

He that at one instance another vill defame,
Will also at anothers, to the last doo the same.

Hermes.

For none are so dangerous & doubtfull to trust,
As those that are readiest to obey euery lust.

Nothing obtaineth fauour so much as diligent
obedience.

M. iiii.

The

Of Sorrowe,
The summe of all.

Obedience is a vertue, that God deerly loueth,
Which mightly doth extol the glory of his name
And to the effect of Gods loue it directly loketh,
As the philosopher full worthely writeth the same,
Gods holy loue & obedience excludeth all shame.
Obey the King, thy parents, al lawes & authority,
The doubtles thou shalt lead thy life most quietly.

The ende of the third Booke.

THE FOU RTH
Booke.

Of sorrovv and lamentation or vexation
of minde. Cap. 1.

Aristotle.

Hermes.

Mar. Aur.



Sorrow is a grieffe or heauinesse
for things that be done and past.

Sicknes is the prison of the bo-
die, but sorrow & prison of y^e soule.

Sorrow is next friend to solitari-
nesse, and enimie to companie, and
heire of desperation.

It is a great sorrowe for an auaritious man,
to see his goods lost.

Plato.

The suspitious, the hastie, and the gelous man,
liueth euer in sorrowe.

Socrates.

The hastie man is neuer without trouble.

Of sorrowe commeth dreames and fantasies.

By sorrowe & thought, the hart is tormented.

Sor

Sorrowfull sighs shew the griefes of the heart.
There is no comparison of y great dolor of the
bodie, to the least paine that the spirit feeleth.

Sorrowfull harts liue with teares and weping,
and be merrie and laugh in dying.

It must needes be that the mindes of men bee
oftentimes moued with vexations and griefes: but **Cicero.**
yet a meane must be had, beyond the which no mā
that is wise, ought of right to passe,

The easing of sorrow consisteth in two poynts:
the one is to deuise meanes not to thinke of griefe,
and the other is in the inioying of honest delights
and pleasures.

Sweete words comforteth the hart but little,
that is in tribulation, excepte it bee mingeled with **Mar. Aur.**
some good workes.

Of thought comineth watching & bleared eyes.

There be vi. kindes of men, that be neuer with- **Hermes.**
out vexation. The first, is he that cannot forget
his trouble. An enuious man dwelling with folke
newly enriched. He that dwelleth in a place & can-
not thziue, whereas another thziued before him. A
rich man decayed and falne in pouertie. Hee that
would obtaine that he cannot get. The last, is he
that dwelleth with a wise man, and can learne no-
thing of him.

Surette putteth away sorrow, and feare hinde-
reth gladnesse.

If thou wilt be counted valiant, let neither
chaunce nor griefe ouercome thee.

If thou desire to haue delight without sorrow, **Plato.**
apply thy minde to studie wisdom.

Accustome not thy selfe to be heauie and sadde,
for if thou doo, thou shalt be thought fierce: yet be
thought=

Of Sorrowe.

Mar. Aur.

thoughtfull, for that is a token of a prudent man.
To friends afflicted with sorrowe, we ought to
giue remedie to their persons, and consolation and
comfozt to their harts.

Plato

The multiplying of friends, is the allwaging of
cares.

A wise man in torments is enermore happie :
But he that is troubled either for faith, for Ius-
tice, or for the liuing Gods sake : the sufferance
of paine bringeth a man to perfect felicitie.

Aristotle.

The Rodde of God, or his scourge of afflicti-
on (whereby the proud flesh of man is pinched and
brought low) is the most redie & necessary meane;
whereby they shall be diuinen to remember them-
selues, and to liue the more honestly and vertuous-
ly in the sight of God.

Mar. Aur.

The greatest easement to ease him that is in
heauinesse, is to exercise the wauering heart with
some good occupation.

Salpitiu.

There is no sorrow but the length of time may
allwage, and make more easie.

Plutarch.

As a wise marriner in calme weather prepareth
himselke looking for a tempest : euen so dooth the
minde when it is most at quiet, doubt of some tri-
bulation.

Wise men quietly beareth their griefes and sor-
rowes, as things that were very sweet & commodi-
ous to them : assuredly knowing, that if they
shal be stricken with any kinde of aduersitie, & that
it be paciētly bozn, they shall not lose their reward.

Cicero.

As in battaile the cowardly and fearfull Souer-
dour, so soone as he beholdeth the face of his eni-
mie, leaueth his armour, and with all speede possi-
ble betaketh him to his feete and trudgeth away,
and

And is therefore by his enimie most mercleslye
slaine: whereas to him that stoutly fighteth, no such
extremitie happeneth: euen so they which cannot
suffer the frowning face of sorowe and lamenta-
tion, being but meanelye amazed, tormented, or
made afraide, dooe in faintnesse of courage die,
when they which dooe manfully resist oft tymes
wyth triumphant ioye, depart as lustie conque-
rours.

Sorowe commonly taketh not place in him that Pithago-
rastaineth from lower things: that is, from hasti-
nesse, wilfull frowardnesse, pride, and slooth.

Counsell, exhortation, and perswasion. to him Mar. Aur.
that is in trouble: giueth small consolation when
there is no remedie.

He is not worthe to liue, that taketh not care to Seneca.
liue well.

He is wicked, and most to be despised of al men, Hermes
that careth and studyeth for none but for himselfe.

In all thy trouble remember this reason: hard Seneca.
thinges maye bee mollified, straight thinges maye
bee loosened, and heauie thinges shall little grieue
him, that can handsomely beare them.

As euermouring felicitie dooth quickly follow the Lactanti-
godly in the short race of theyr miserie: so euermour-
ing miserie quickly followeth the vngodly, in
the short race of their worldly felicitie.

The summe of all.

Sorowve is a grieve for things done and past,
Which by painfull sighs, appeareth from the hart,
Sorowv secretly vvorketh mans lyfe to vvast,
Sorowv and sicknesse together taketh part.

Sorrow

Of wit,

Sorrow must be thought on vwhen felt is no smart,
And as after a calme, tempests doth follovv,
So after quietnesse there followeth sorrowe.

Of vvrit and discretion. Cap.ij:

Plato.

Mans wit is the instrument of God, whereby
is declared vnto the worlde that all vertue
comineth of him.

Socrates.

There is no greater treasure then discretion and
witte.

Witte wythout learning is lyke a tree wythout
fruite.

Tullius.

By reading, wit and vnderstanding increaseth,
Mans wit by the wil of God is naturally nour-
rished and fed with the gift of learning and know-
ledge: and by time spent in studie, it eyther diligent-
ly searcheth, oz dooth alwayes somewhat, and is led
with the delight both of seeing and hearing.

Thou shalt much profit in reading, if thou do as
thou readest.

Galene.

Wisedome cannot bee profitable to a foole, nor
wit to him that vseth it not.

Plato

Wisedome is the treasure of wit: wherewith eu-
eric man ought to enrich himselfe.

Dispose not thy wit both to vertue and vice.

Diogenes

The wit of man is apt to all goodnesse if it bee
applied therevnto.

Mans wit is of it selfe so corrupt and peruerse,
that by counterfaiting & dissembling, one may ea-
sily beguyle oz abuse another: hauing one thing
secretly hidde in his heart: when outwardly hee
sayth and dooth cleane contrarie to the meaning of
his heart.

Many

Many excellent and goodly wits are not a little Alex. Mag hindered, thzough the fault of many instructours and teachers.

The wit is made dull wyth grose and immode- Diogenes rate feeding.

Neyther wit, strength, oz courage (in anie man) Alex. Seu. can neuer become liuely and excellent, where the minde is adict to superfluous feeding, to beastlye idlenesse, oz wanton pastimes, but onely by temperance in liuing, bigilant pzouidence, and continuall exercise. whereby strength is nourished, and wits be increased, like as by the other, strength of bodie is resolved, and the wits be consumed, oz vnprofitably disappeared.

The oznaumentes of wytte are much moze faire, Sigism. then the badges of outward nobilitie.

Ambitious men haue vngratious wits.

Hermes

A meeke wittie man is hard to bee found.

Thzough lacke of wit springeth much harme.

That man that is boide of wit and faith, there is Celsus. in him no hope of redzesse, either by anie comfort and counsaile that shall be giuen vnto him.

He that hath least wit, is most pooze.

Polion,

He seemeth to be most ignozant, that trusteth Sociates. most his owne wit.

Stablisth thy wit both on thy right hande and on thy left, and thou shalt be free.

A bond man to ire hath not power to rule by his Socrates. owne wyt.

If thou shalt at anie time bee constrained to fight Xeno. in warre oz else where: trust moze to thy wit then to thy strength: for witte without strength much more pzuaileth, then strength without wit to attaine the victorie.

Of wit,

To see is but a small matter, but to foresee is a token of a good wit.

Pittachus

Excellent things ought to be done wittely, and wryth great circumspection.

Pytholo.

It is better to want riches then wit.

Soneca,

Shamefastnesse in a child is a token of wit, but in a man, is a token of foolishnesse.

A wittie woman bringeth forth wise children.

Recreation of wits are to be suffered : for when they haue a while rested, they spring vp oftentimes the better and moze quicker.

Alex. Severus.

That pastime is to be abhorred, where wit sleepeth, & idlenesse with couetousnesse is only learned.

A quiet wit and cleere vnderstanding, taketh right great heed of things that be past : prudently waying things present, and things to come.

Alex. Scu.

The wits which in age will be excellent, may be knownen in youth by their honest delights.

No wit can make straight, that which nature hath made crooked.

Protegeus

He best perceiueth his owne wit : that though his knowledge be great, yet thinketh of himselfe to vnderstand litle.

Authoritie and fauour doth not only shew a good wit, but it doth also polissh that which is rude:

God truly giueth wisdom, but fauour and authoritie doe shew it most chiefly in a weale publyke.

Like as the earth nourisheth the roote of the tree, but yet the Sunne bringeth forth the blossomes : And if the stormes let not, hee with hys wholesome heate reapeth the fruit, and maketh it pleasaunt : Euen so studie and labour bringeth in knowledge, which by the comfort of Princes appea-

preareth abroad in some ministration And if enuie
or displeasure bring none impediment, & increase of
favour maketh both wit and learning fruitfull and
profitable vnto the weale publike.

As emptie vessells make the loudest sound, so they **Socrates**
that haue least wit, are the greatest bablers.

Lyke as narrowe mouthed vessells which are **Hermes**
longest in filling, keepe they? liscour the better : so
wits that are slow in taking, are best of all to re-
tayne that they learne.

As yron and Wasse are the brighter for the **Plato**
wearing, so the witte is most readye that is most
occupied.

The summe of all.

The greatest treasure vvithout comparison,
For mans felicitie heere in this life,
Aboue golde and siluer is wit and discretion,
To temper the ioyfull and comfort the pensue,
Or otherwise to instruct man in peace or strife,
Wit also is increased by often reading,
And like the fruitlesse tree, is wit vvithout lerning.

Of friends, friendship, and amitie.

Chapter. iij.

Friendship is a vertue, or ioyneth with vertue. **Aristotle.**
Friendship cannot be without vertue, & that **Tullius.**
in good men onely.

Friendship is none other thing, but a perfect con-
sent of all things, appertaining as well to God as
to man, with beneuolence and charitie. And there is
nothing giuen of God (except sapience) & is to man
more

Of Friends, friendship:

more commodious.

Friendship in good men, is a blessing and stable connexion of sundrie wills, making of two persons one, in having and suffering. And therefore a friend is properly named thother I. For that in them is but one minde, and one possession. And that which more is, a man reioyseth more at hys friends good fortune, then at his owne.

Mar. Aur. This is a iust lawe of friendship, that the friend in all thinges trusteth to his friend, first regarding who is his friend.

Diogenes It is small pleasure to haue lyfe in this world, if a man may not trust his friends.

Beware that thou takest not them for thy friends whom thou subduest and bringest to subjection.

Tullius. Friendship is to be preferred before all worldly thinges, because there is nothing more agreeable with nature, nor that helpeth man more, eyther in prosperitie or in aduersitie.

Pithagoras. True and perfect friendship is, to make one heart and minde, of many hearts and bodies.

Cicero. He that woulde endeuour to take awaie friendship from the fellowship of mans lyfe, shoulde seeme to take awaie the Sunne from the worlde.

Plato. Friendship is the loue of loue.

Aristotle. It is the propertie of friends to liue and loue together.

Plato. Good will is the beginner of friendship, which by vse causeth friendship to followe.

Friendshippe ought to bee ingendered of equalnesse, for where equalitie is not, friendshippe maye not long continue.

Where anie repugnancie is, there may be none amitie,

mitie, since friendship is an entire consent of willes and desires.

Therefore it is seldome seene that friendship is betwene these persons, A man sturdy, of opinion inflexible, and of sower countenance, and speech with him that is tractable & with reason perswaded, and of sweete countenance and entertainmēt. Also betwene him which is eleuated in authoritie, and another of a very base estate or degree: yea, & if they be both in an equall dignitie, if they be desirous to climbe: as they do ascend, so friendship for the moze part decayeth.

Distauce of place seuereth not, neither hindereth friendship, but it may ~~be~~ thoperation thereof. Isocrates.

In friēdship fained is great doubtfulnesse, doublenesse, faintnesse, coldnesse to do good, much hardnesse, slippernesse and inconstancie.

Whereas true friends bee, their paines are in Mar. Aur. common.

A true friende is moze to bee esteemed, then Cicero, kinsfolke.

Hee is a good friend that doth his friend good, Seneca, & a mightie friend that defendeth his friend from harne.

Get friendship of them that follow trueth. Plato.

Admit none thy friend, except thou first know Aristotle how he hath behaued himself with his other friēds before, for looke how he hath serued them, euen so he will serue thee.

Be slow to fall in friendship, but when thou art Periander in, continue.

Who so loneth good manners, perseuereth in Hermes friendship.

Put no trust in friendes in thy present prospe- Mar. Aur.

N.i.

ritie,

Of friends, friendship,

ritie, for it is an euident token and pronostication of an euill fortune.

He is a very friend, that lightly forgetteth his friends offence.

Scornfull men, are dangerous friendes.

Seneca.

There is no manne that woulde choose to liue without friendes, althoughe he had plentye of al other riches.

Photion

It is a sweete pleasure for a man, to helpe and bee holpen of his friends.

Mar. Aur.

One friend oughte not to require anye vnlike thing of an other.

Friendes oughte to bee like good Horses, that is, that they vughte to haue a litle head, by humble conuersation: quicke of hearinge, to thee intente that they bee quicke when they are called: a softte mouth, to thee end that their tonge bee temperate: the hooe of the foote harde to suffer trauaile, and their handes open to do good dedes, their feete sure to perseuere in amitye; a baye coloure for his good renowme: also that he be without curbes and bits. And that he may goe, where as anye fatall destenies turneth the bridle and raigne of fortune.

Plato.

There is so little difference betweene our enimie and our friende, and so hard to knowe the one from the other, that there is great ieopardy, least we (somewhat rechelesse or negligent) defende our enimie in steede of our friend, or hurt our friende in steede of our enimie.

Aristotle

The agrement together of euill menne in mischief is not friendship: for friendship of it selfe is so pure, that it will not be vsed in euill.

Do not thy friend with damage, nor vse thou him

him vnproued. This mayest thou do, if when thou hast no deede thou sayne thy selfe to bee neede: In which if he help thee, thou art neuer the worse, but if he refuse, then knowest thou by seying, how for to trust him.

Be as mindefull of thine absent friendes, as of Isocrates, them that be present.

Friendes in aduersitie are a refuge, and in prosperitie a pleasure and delight, to communicate our pleasures with all. Aristotle.

If thou desire to be thought a friend, doe thou Hermes the workes that belong to a friend.

If thy friend misorder himselfe towards thee, Pithagoras breake not of friendship therfore immediatly, but rather assay by all meanes to refoyme him, so shalt thou not onely retaine to thee thy olde friend, but shalt double his friendship.

There be many that lacke no friendes, and yet lacke friendship.

A wise man though he bee contented and satisfied with himselfe: yet wyl he haue friends because he will not bee destitute of so great a vertue.

Beare witnesse rather against friendship, then against truth.

There cannot be friendship betwene a seruant Plato and his maister, in asmuch as their estates be unequal. But for as much as they be both men, they may: because y^e in manhoode they be both equall.

New amities be weary in thzee dayes.

And we see often proued by experiēce, y^e friends lightly taken, are lightly left againe.

Doe good to thy friends, that they may be the more friendly: and to thine enimies, that they may be thy friendes.

A. ii.

The

Mar. Aut.

Of giuing.

Socrates. The iniury of a friend is much more greivous then the iniury of an enemy.

Mar. Aur. Hee that promiseth and is long insulfilling, is but a slacke friend.

Plutarch He that casteth away his kinsfolke, and maketh him friends of straungers: doth as the man which would cast away his fleshy legge, and set on another of wood.

Seneca. As fire and heate are inseperable : so are the hartes of faithfull friendes.

Aristotle. Like as a Physicion cureth a man secretly, hee not seeing it: so should a good friend help his friend priuily, when he knoweth not of it.

The summe of all.

Friendship which is the agreement of mindes,
In truth and loue, is the chiefeest vertue,
Of moral vertues, that in the vworld man findes,
Wherefore in the vworld to liue vwho so mindes,
Ought friendship to get, and got to ensue:
By loue, not by lucre, that true friendship blindes,
Knit with an hart, vwhere rancour neuer grewe.
Which knot, estates, equalitie so bindes,
That to dissolue, in vaine may fortune sue.
Though malice help, vvhich two all glory grindes,
So strong is friendship, as no stormy vvindes
Haue might to moue, nor feare force to subdue.
vwhere all these pointis be sealed in their kindes,

Of geuing and receiuing. Cap. iiij.

Catiline. As geuing and receiuing are contrary the one to the other, so the one is more commonly bled then the other.

In giuing, these things must be considered, what thing, & to whom, how, where, and wherefoze thou giuest. Photion.

God wyll increase that little that thou hast, if thou purpose to giue of that little.

In receiuing be thankfull, and at the least haue a good will to requite a friendly benefit. Titus Li.

When thou friendly doest intend to giue, choose (as neere as thou canst) such a person as is plaine and honest, of good remembraunce, thankfull, abstaining from the goods of other, no niggard of his owne, and specially to all men beneuolent.

Whom peruerse fortune, long sicknesse, seruice, friendship, disloialtie of them that were trusted, or that theeues or oppzessours haue brought vnto po- uertie, to those let men extend foozth theyr compas- sion and charitie. Alex. Scu.

The greatnesse of a benefite is declared eyther by the commoditie, or by the honestye, or by the necessitie. Tullius.

Hee that maye giue and giueth not, is vtter- ly an enimie: and hee that promiseth foozthwith, and is long or hee doo it, is but a suspitious friend, what needeth wordes to our friendes, when wee maye succour them wyth woozkes? It is not right to whome wee gyue our heartes, which is the best thing wythin vs, that wee gyue hyt onely our tongue, that is the worst thing of al our vices. Mar. Aur.

Those friends are but slender and scant friends, that in promising many thinges, will bee slacke to giue anie thing.

A vertuous hande is not bounde to make the tongue a foole.

Of giuing,

Promise is an auncient custome among y^e sonnes of banitie: and of custome the tongue speaketh hastily, and the hands worke at leasure.

Promise and perfozme.

Socrates.

Give to the good, and he will (if he can) requite it againe: but giue to the euill disposed, and hee will still begge and aske more.

If thou bestowe a benefit, keepe it secret, but if thou receiue anie, publish it abroad.

Requite benefites.

Give to the needie: yet not so, that thou neede thy selfe.

Give at the first asking: for it is not freely giuen that is often craued.

Seneca.

Give no vaine and vnneete gifts, as armour to women, bookes to a plow men, or nettes to a Student.

Let thy gifts be such, as he to whom thou giuest them, doth delight in.

Solon.

Give liberally for thy profit.

See that thy giftes bee according to thine abilitie: for if they be too bigge, thou shalt be thought a waster: and againe, if they be too small, thou shalt be thought a niggard.

Succour them that perish: yet not so that thou thy selfe perish thereby.

Socrates.

Boast not of thy good deeds, least thine euill be also laide to thy charge.

Remember them which haue done thee good, and forget not their benefites.

Seneca.

Benefites ought to be as well borne in minde, as receiued with the hande. Hee is vnthankfull which acknowledgeth not the good that is doone vnto him. And he is more vnthankfull, that to his power

power requiteth it not. But he is most vnthankfull that forgetteth it vtterly.

One gift well geuen, recouereth manye losses.

The remembraunce of benefites ought neuer to waxe olde.

A small thing giuen willingly, is more acceptable then that which is grudgingly giuen, bee it of neuer so great a price.

A gift grudgingly giuen of a niggarde, is called a stonie loafe: which although it be bitter, is needfull to bee receiued of the hungerie.

The wyl of the giuer, and not the value of the gifte is to be regarded.

Hee is worthy to bee deceiued, which while he bestoweth a benefite, thinketh of the receiuing of another.

To bee worthy a benefite, is more then to haue Diogenes giuen a benefite.

The summe of all.

In giuing, these things must be considered, (be.
What thing, to vvhom, where, & wherfore it shuld
First the good and needie ought to be remembred:
And they, or els God shall againe requite thee,
But see thou be mindfull of thine abilitie.
Then, if to giue, thou shalt be disposed,
Giue not to receiue, least thou be deceiued.

Of Pouertie and Neede. Cap.v.

Pouertie is a vertue learned without a teacher: Philip
No man is poore but he that thinketh himselfe poore,

R, iiij.

De

Of Pouertie.

Hee is mightie, which hauing riches is pooze : but he is moze mightie, which being pooze, is rich.

No riches are to bee compared to a contented minde.

Proto-
geus.

In all things the meane is best : And to lyue warily is a greate treasure : and to lyue wastfully causeth pouertie,

He is not to be thought pooze, whom his lyttle that he hath sufficeth.

Not hee that hath lyttle, but hee that desireth much, is pooze.

Isocrates.

A man were better liue poozely, beeing assured of the blisse of heauen, then to bee in doubt thereof, possessing all worldly riches.

Cicero.

As that man which hath nothing, is counted but pooze and miserable : So is he also counted most miserable and pooze, that is not contented with that which hee hath.

Wicked and couetous men, because theyr wealth towards them is but vncertaine and subiect to many mishappes : are not onely at anie time not contented wyth theyr present portion, but through theyr greedie desire and will still to haue, theyr state onely is verie pooze, and of all others noted most miserable.

There is no fault in pouertie, but their mindes that so thinke it, are faultie.

To knowe howe to vse pouertie well, is greate blessednesse.

Pouertie with suretie is better then riches with feare.

Seneca.

Ioyous and glad pouertie is an honest thing. Bee satisfied wyth lyttle, for it will increase and multiplie.

It is better to suffer great necessitie, then to borrowe of him whom a man may not trust.

More miserable is the pouertie of the minde, Aristotle.
then of the bodie.

Hee is not to bee counted poore, that hath in Diogenes youth purchased good disciplines & honest friends, he is in most wretched estate of beggerye that is not endued wpyth anie good qualitie oz giste of knowledge.

Pouertie letteth not a man to exercise mercifull actes.

If thou fauour the poore that can doe but little, thou shalt be fauoured of God that can doo much.

He that rebuketh the poore because of his pouertie, rebuketh the maker of the poore.

Ye may thinke that the father that dyeth, and Mar. Aur. leaueth his sonne poore and wise, hee leaueth hym too much, and hee that leaueth his sonne rich and foolyshe, I thinke he hath left him nothing.

It is better to be a poore man, beleeuing in God, then to be rich, putting doubtess in hym.

The miserable lacke of the poore man, and the superfluous riches of the rich man, causeth discorde among the people.

Haue compassion vpon poore men, and God shall Socrates. reward thee wpyth greater riches.

When a man is plagued with pouertie and sicknesse (both ioyned in one) and haue no succour nor easement: there riseth in him an intollerable grieve, a fire not able to be quenched, a sorrowe wythout remedie, a tempest full of wzackes, and a burning flaine both of soule and bodie.

Pouertie is euyll, but riches is worse.

If thou desire to be quietly minded, thou must

A, b.

either

OF Pouertie,

either bee a poore man indeede, or else lyke a poore man.

Plato.

A needie olde man is a miserable thing.

Seneca.

If thou wylt liue after nature, thou shalt neuer be poore, if after thine owne opinion, thou shalt neuer bee rich.

The state of pouertie is specially to be redressed by the grace and fauour of God: we alwayes endeavouring our selues by all honest meanes to be holpen, and not by corrupt conetung of other mennes goods, for thereunto wyl then follows at hand, the wicked effects of thefts, of perjuries, of robberies, extortions, and so forth, to the further kindling of Gods wrath.

At the end, honour is giuen to a young person, poore and vertuous, rather then to an olde person, rich and vicious.

Mar. Aur.

The rich may haue power to be more esteemed with poore people, and accompanied wyth rich and conetous: but the vertuous poore person shall bee better esteemed, and lesse hated.

The summe of all .

Pouertie with pleasure or paine doth appeare,
In all estates, by sundrie condition,
Pouertie vwith ioy is more blessed and decre,
Before God, then riches, vwithout exception.
Wretched pouertie is of beastly affection,
And those sort of men that are poore & vertuous,
Are more worthie the honour the rich & vicious.

THE

THE FIFTH

Booke.

What mentall powvers or vertues are. Cap.i.



BEcause the soule of man is the most precious thing belonging to man, the image of God also & immortal: it is necessarie likewise to shew by what power & meane in vs, our soules may attaine everlasting blisse, that is continuall abiding in the loue and presence of God: for that is the ende, that all soules naturally doo seeke for. This blessednesse it attaineth, thorough mentall vertues: that is to saye, of certaine powers of our mindes, whereby we discern what is good and so labour, to enforce our affections to followe the same, contrarie to the lust of y^e fraile bodie, which alwaies leadeth vs to euill and naughtinesse, which mentall powers, what they be, how they are attained, maintayned, and lost, and how they ought to be applyed (according to the mindes of the best Philosophers) shall be shewed, and in their appointed places shall be knowne from other vertues, by the title of mentall vertues: which duly to learne and follow, I beseech God giue vs all his grace, without which, all teaching and learning in this behalfe, is but meere vanitie.

Of Vertue,

Of Vertue. Cap. ii:

Alex. Se-
nerus.

Vertue is none other thing, but disposition, and exterior act of the minde agreeable to reason, and the moderation of nature.

Mar. Aur.

Vertue is a strong castell, and can neuer be won: It is a riuer that nedeth no rowing, a sea that mo-
neth not, a fire that quencheth not, a treasure that
neuer hath an end, an armie neuer ouercome, a bur-
den that neuer wearie, a spie that euer retour-
neth, a signe that neuer deceiueth, a plaine waye
that neuer faileth, a sirrop that forthwith healeth,
and a renouine that neuer prisheth.

Vertue in all woꝝkes, is chiefly and aboue all
things to be praised, as the head fountaine & most
precious iewell of all manner riches.

Aristotle

Onely vertue attayneth the euerlasting blessed-
nesse.

Socrates.

Vertue principally aboue all things purchaseth
to man, beneuolence, friendship and loue.

Seneca.

Vertue is shut vp from no man, but is readie
foꝝ all that desire her. She receiueth all men glad-
ly: She calleth all men, both kings, seruants, and
banished men: she requireth neither house noꝝ sub-
stance, but is contented with the naked man.

Hesiodus

The way of vertue is hard at the beginning,
but after thou hast crepte vnto the toppe, remaine
there foꝝ the very sure quietnesse.

Mar. Aur.

The trace of vertue is as good in good things
with them that be good, as the vice and dishonesty
of euill folkes, is in euill things.

Plato.

There can nothing bee amended oꝝ rightlpe
coꝛrected, but by that which surmounteth it, and is
better

better then it: as vice by vertue, falshood by truth,
wrong by iustice, folly by wisdom, ignorance by
learning, and such like.

Vertue alone perfourmeth the everlasting felicity.

It is better to suffer shame for vertuous dealing, then to win honour for vicious living, Hermes

To attaine vertues we haue good desire, but to attaine vices we put too all our workes. Mar. Aur.

Fewe persons take heede or haue knowledge, where vertue is to be learned. Socrates.

The lesse time that a man hath to lyue, the more earnestly is the vertue of studie to be proceeded in. Diogenes

To vse vertue is a perfect blessednesse.

Pithag.

Prudence is the guide of all other vertues.

Seneca.

Shewe good workes, and thou shalt reape the flowers of ioye and gladnesse. Socrates.

So liue with men, as if God saw thee.

Apply thy selfe so now in vertue, that in time to come, thou maist therfore be praised. Plato.

Vertue though it come not at the first, yet by diligent seeking it may be found out. Socrates.

He that is vertuous and of godly behaviour, is like vnto God: but he that is to the contrarie, is utterly vnlke him. Plato

It is not possible for any vertuous man (if he be vertuous) that he vnlawfully take any taste in any other mans good. Mar. Aur.

Refraine from vice, for vertue is a precious garment.

Applye thy minde to vertue, and thou shalt be saved.

Be vertuous and liberall: so shalt thou either
stop

Of Vertue,

stop the slanderous mouth, or els the eares of them that shall heare him.

Pithag.

Sleep not befoze thou hast considered how thou hast bestowed the day past: If thou hast well done, thanke God: if otherwise, repent and aske him forgiveness.

Plato.

Ensee the vertues of thy good auncestours.

Socrates,

The chiefe vertue to young men is, not egerlye to attempt any thing.

Diogenes

To a vertuous and well disposed man, euerye daye is high and holy.

Aristipp'.

Nothing can cozrupt a minde wholly dedicate to vertue.

Mar. Aur.

The high vertues among all noble vertuous people, consisteth not all onelye to suffer the passions of the bodie, but also to dissimule them of the soule.

Musonius

Trouaile and take pains to spend thy life in the trade of vertue: the paine is but shorke, but thy vertues shall euer indure. If to the contrary, thou shalt haue pleasure to doo that which is ill, thy pleasure abateth, but euill tarrieth still.

Plautus.

Vertue verely exceedeth all things: for if libertie, substance, health and liuing, our country, parents, and childzen doo well, it happeneth by vertue, the both all aduance, vertue hath all things vnder her gouernance. And in whome of vertue is found great plentie, anye thing that is good maye neuer be daintie.

Mar. Aur.

Vertuous men feare moze of two daies of prosperitie, the two hundred daies of aduerse fortune.

Legmon.

Vertue by aduersitie is best tried.

Diogenes

That person is not worthy to liue, that wil not studie to liue vertuously.

with

With vertue God sustaineth vs. & with the order Mar. Aur.
of iustice, the people are well gouerned and ruled.

Vertue is praised to of many: but ther is no man Diogenes
that effectually followeth it.

Men will put themselves to paines for the at-
taining of all things, saue vertue and honestie.

In al volūtary things a mā may be vertuouſ, but Mar. Aur.
in naturall things, I cōfesse euery mā to be weak.

Like as the eye cannot see both at once aboue & Hermes
beneath, no moze maye the wit applye both vertue
and vice together.

Like as in a paire of tables, nothing maye bee Socrates,
well witten, befoze the blots and blurres be wye-
ped out: so vertue and noblenesse cannot bee seene
in a man, except he first put away his vices.

To a vertuouſ man, it is but a small reward to Pyrrhus
be Lord ouer all the earth: & it is but a small cha- Rex.
sticement, to take a vicious mans life from him.

Vertuouſ and well disposed persons, loue hone- Diogenes
stie and shamefastnesse in all places.

Like as a pzeious stone in a golden ring: so Plato
shineth an hart that is settled in vertuouſnesse.

Young vertuouſ persons, are bounde to honour Mar. Aur.
ancient wise men.

Like as men choose good ground to labour and Hermes.
to sow, so should they chose also vertuouſ and ho-
nest men to be their seruants.

It is a great vertue to spe those thinges our Thales
selues, which we reprove in other.

Without vertue, man is but in the number of Plutarch.
beasts.

In vertue maye bee nothing facate oz counter-
faiſe: but therein is the only image of veritie, cal-
led simplicitie.

Of Wisedome,

Mar. Aur. He that liueth vertuously in this life, his spirite shall haue rest with God.

The summe of all.

Vertue in all vvorkes is greatly to be praised,
As the head fountaine and ieuell most precious,
By vertue, friendship and loue is purchased.
Vertue is a garment most comely and curious.
To obtaine vertue therefore be studious,
For he that loueth vice, and doth vertue detest,
May well be compared to a loathsome beaſt.

Of Wisedome, a mentall vertue. Cap. iij.

Tullius. Sapience the science of things diuine and humane, which considereth the causes of euery thing: by reason whereof, that which is diuine she followeth, and that which is humane, she esteemeth farre vnder the goodnesse of fortune.

Aristotle. Sapience is the foundation and roote of all noble and laudable things: by her we may winne the good ende, and keepe vs from euerlasting paine.

Wisedome is the knowledge of diuine things, and is the head of all other sciences.

Mar. Aur. True wisedome teacheth vs as well to doo as to speake.

It sufficeth not a louer of wisedome to reprove the vice of other by words: but it is necessary he doo himselfe that, which he requireth other to doo.

Plato. Of all the giftes of God, wisedome is the most excellent. She giueth goodnesse to the good, and forgiueth the wicked their wickednesse: she ordereth the minde, she directeth the life, and ruleth the workes

workes thereof, teaching what ought to be done, & what to be left vndone: without which no manne may be safe.

Wysedome is lyfe, and ignozaunce is death: wherefoze the wise man liueth, for why, he vnderstandeth what hee doth, but the ignorant is dead, because he doth he knoweth not what.

The haters of wisdome, are louers of death.

Wisdome is the defence of the soule, & the mirrour of reason: and therefore blessed is hee that trauaileth to get her, for she is the ground & roote of all noble deedes: by hir wee obtaine the chiefe good, that is euerlasting felicitie.

Wisdome and Justice are honozable, bothe to God and man.

Of all the good gifts of God, wisdome is most pure, she geueth goodnesse to good people, she pardoneth the wicked, she maketh the pooze riche, and the rich honourable: And such as vnfaynedly embrace hir she maketh like vnto a god.

Prudence is the guyd of all other good vertues.

Wisdome garnisheth riches, and shadoweth pouertie.

To men of low degree, wisdome is an honour, & foolishnesse is a shame to men of high degree.

As wee see oftentimes, vnder a bare and tozne roate wisdome lieth hyd: so likewise vnder riche vestures and ornaments, folly greatly and hurtfully lurketh.

Wysedome at the beeginning seemeth a great wounder.

Wisdome thzoughly learned, will neuer be forgotten.

Wisdome is like a thing falne into the water:

D.i.

which

Lodowic
Card.

Pithagora

Of Wisdome.

which no man can fynde, except hee search at the bottome.

It is not possible for him too obtaine wysedome & knowledge, that is in bondage to a womā.

Boetius

Wisedome most commonly is found in him that is good and vertuous.

Socrates.

That man is vnhappy wheresoeuer hee come, that hath a wit and will not to learne wisedome.

Alexander
Sennecius.

Wisedome causeth a man to be honozed.

A quiet man isyneth his wisdom & simplenesse

By wisedome is marked and substancially discerned, the wordes, actes, & demeanoz, of all men, betweene whome happeneth to be any entercourse or familiaritie, whereby is engendzed a fauour or disposition of loue.

Hermes.

Wisedome teacheth a manne to knowe his creatour.

Solon.

He that desireth wisedome, desireth & most high and diuine estate.

He that findeth wisedome, findeth lyfe here in this world, and in the world to come.

He that seeketh wisedome the right way, findeth her: but many erre, because they seeke hir not due-ly, and blame hir without cause.

Aristotle.

Science is had by diligence, but wisedome and discretion commeth from God.

Socrates

The feare of GOD is the beginning of wisedome.

Pithagoras.

Honour wisedome, and deny if not to them that would learne it: and shewe it not vnto them that despiseth it.

Hesiodus.

All such persons are to bee approued very vile, and nothing at all profitable which being of themselves boide of vnderstanding & wisedome, wil ster-

berely

Of Wisdome.

98

berly disobey such as glably would gene vnto the
both sage and wise counsaile.

The report of wisdome and vertue, is good in Aristipp:
all tirants opinion, so long as he thinketh that no-
thing which is spoken or done, bee repugnaunt a-
gainst his affections: for he accompteth it vanti-
tie (iudgeing as a sicke man) nothing to bee good,
that agreeth not with the sent or taste of his owne
lothsome appetite.

Wisdome is a tree that springeth from y hart, Plato.
and beareth fruite in the tongue.

Without study of wisdome, the minde is sicke.

Scarely rising and much watching are profitable
to keepe a man in health, and to encrease his wise-
dome.

Wisdome in the hart of a foole, is like a flying Plato
thing that cannot long continue in one place.

A man of perfect wisdome cannot dye: and a
man of good vnderstanding cannot be poore.

It is a speciall point of wisdome to knowe to Archila
what purpose the time best serueth.

Power and might is in young men: but wise- Seneca
dome and prudence is in the aged.

Wisdome maketh men to despise death, & ought
therefoze of all men to bee imbraced, as the best re-
medy against the feare of death:

As the plough rooteth out from the Earth all
brambles and thistles: euen so wisdom rooteth out
all vices from the minde.

Like as an hande is no part of a man, except it Plato
can doe the office of an hande: so is wysdome
no parte of a wise man, except it be occupied as it
should bee.

Like as the eye without light, can neither see it
D.ii. selfe,

Of Wisdome.

selfe, nor iudge of any thing else: so the soule that lacketh wisdome, is brut, and knoweth nothing.

Socrates.

As health conserueth y^e body, euen so wisdome conserueth the soule.

Seneca.

Like as the sicke man which asketh counsaile, and is taught of the Physition, is neuer the neerer of health excepte he take his medicine: so he that is instructed in wisdome and vertue, and followeth not the same, is neuer the better therfore, but loseth the health of his bodye, and blessednesse of his soule.

Plutarch.

Like as an Adamant by a secret and hid power draweth Iron vnto it: euen so wisdome by a secret meane, draweth vnto it the heartes of men.

Seneca.

As he which in a game place runneth swiftest, and continueth still his pace, obtaineth the crowne for his labour: So all that diligently learne, and earnestly followeth wisdome and vertue, shalbee crowned with everlasting glozy.

Among wise men he is wisest y^e knoweth much, and sheweth to know but litle.

Upon perfect and true wisdome, waiteth continually two hand-maidens, that is to say: humilitie and sobernesse.

A wise man is knowne by two points, hee wyll not lightly be angry for wrong that is done vnto him, neither is proude when he is praysed.

Seneca.

A perfect wise man mortifieth his worldly desires: by meanes whereof, hee subdueth both his soule and body.

There is none happy but the godly wise man, no man is rightly happy, except he be both wyle & good: for perfect and true felicitie is not without wisdome and goodnesse.

Contrariwise, they which bee ignozant and of euill disposition, be unhappie : for where ignorance and sinne is, ther infelicitie and miserie most plainly appeareth. Plato.

He is wise that knowledgeth his ignozaunce, and he is ignozant that knoweth not himselfe.

It is not possible for him to bee wise, that desireth not to be good.

It is better to be wise and not to seeme so, then to seeme wise, and not to bee so: yet men for the most part desire the contrarie.

A wise man vnderstandeth both the things that are aboue him, and those also that are beneath him: he knoweth the things that are aboue him by the benefits which he receiueth thereby: and things beneath him, by the vse & profit that he hath by the

A wise man is knowne by 3. points, In making his enimies his friends, in making the rude learned, & in refozming y euill disposed vnto goodnes. Isocrates

Wise men for the truth sake, ought to contrarie one another, that by their contention y truth may the better be knowne.

A young man cannot be perfectly wise: for wisdom requireth experience, which for lacke of time young men may not haue. Aristotle.

A wise man ought to repute his errour great, and his goodnesse small.

He shalbe wise, that haunteth wise mens cōpany.

It is a shame for a wise man to say, I thought not so much.

It is a poynt of wisdom to cut away all occasions, which might hinder the dooings of honest & profitable things.

No man maye refraine from doing amisse, but

Of Wisedome,

a wise man by one perill wyll auoyde another.

Hermes.

He is a wise man that doth good to his friends: but he is moze then a man, that dooth good to his enimies.

He that forbeareth to speake, although hee can doo it both wisely and eloquentlye, because neyther in the time, noz in the hearers he findeth opportunitie, so that no fruite may succeed of his speech: he therefore is bulgarlye called a wise and discrete person.

Mar. Aur.

A wise man cannot be flaundered of any thing. A wise man meriteth moze greuous punishment for a lyght deede done openly, then a secrette murder.

A wise & vertuous man ought to thinke that as long he liueth in this world, he holdeth his felicity, but at aduventure, and his aduersitie for a naturall patrimonie.

Plato

The mother of extreme mischief is worldlye wisdome.

Cicero.

Who so hath lands and goods inough shal soone haue the name of a wise man.

Tullius.

Nothing can happen better to a wise man then mediocritie of substance.

Aristotle.

Desire not to be wise in words, but in workes: for wisdome of speech wasteth with the world, but workes wrought by wisdome, increase into the world to come.

The summe of all.

Wisdome thee most high and diuine estate,
The roote of all noble and laudable things,
The great gifte of God most sweete and delicate,
The

The tree of all pleasure that in the hart springs,
 vvwhose dere & daintie fruit the tōgue forth brings
 And they that to wisdome themselues wold apply.
 Must diligently haunt vvise mens company.

Of learning and knowvledge vvwo men-
 tall vertues. Cap.iiij.

Lato affirmeth that there is set in the soule of Plato.
Pman comming into the world certaine spices:
 oz as it wer seeds of things, & rules of arts oz
 sciences. wherfoze Socrates in y^e booke of sciences, Socrates,
 resembbeth himself, to a midwife saying: In teach-
 ing young men, he did put into them no science, but
 rather brought forth that, which alreadie was in
 them: Like as the midwife brought not in the
 childe, but being conceined, did helpe to bring it
 forth. And like as in hounds is a power oz dispo-
 sition to hunt. In hozles and grephounds an apti-
 tude to runne swiftly: so in the soules of men is
 ingenerate a lynbe of science, which with the mix-
 ture of a terrestrial substance, is obfuscate oz made
 darke. But where there is a perfect master prepa-
 red in time, the bryghtnesse of the science appeareth
 polpte and cleere, like as the power and aptitude of
 the beasts befoze rehearsed: appeared not to the
 vttermost, except it be by exercise prouoked, and
 that sloath and dulnesse, being plucked from them
 by industrie, be induced to y^e continuall act: which
 (as Plato affirmeth) is proued also in the master
 and the disciple.

Seimblablie the fozesayde Socrates in Platocs Socrates
 booke of Sapience, sayeth to one Theages,
 Neuer man learned of mee anye thing, although
 D.iiii. by

Of Learning,

by my company he became wiser: A onely exhorting, and the good spirit inspiring.

Socrates. Learning & knowledge is the onely good thing of the world, and ignozaunce the onely euill thing.

Alex. Scu. Learning is none other thing, but & aggregation of many mens sentences & actes to the augmentation of knowledge.

Aristipp. A person boyde of learning and sufficient vtterance, differeth nothing from a stone.

Diogenes Who laboureth to aduance the minde with good and laudable qualities, and with vertuous and honest disciplynes, shall bee assured of much the better friends.

Aeneas Siluius. Those men which doo most excell in learning & eloquence, and doo in such things moze then other men, they should be most renowned, most worthe-ly praised, and duly preferred.

Plato. Learne such things whiles thou art a child, as may profit thee, when thou art a man.

Endenour thy selfe in thy youth to learne, although it be painfull: for it is lesse payne for a man to learn in his youth, then in his age to be vncūning

Hermes. It becommeth a man from his youth to bee shamefast in filthye things, and to bee studious in those that are honest.

He is to be commended, which to his good bringing vp, ioyneth vertue, wisdom and learning.

Plato. Be sober and chaste among young folk, that they may learne of thee, and among old folke, that thou maist learne of them.

Giue good eare to the aged, for he can teach thee of thy life to come.

Forget not to giue thanks to him, that instructeth thee in learning.

when

when thou art wearie of studie, spozte thy selfe
with reading of good stoies.

where can a man be better accompanied then with Mar. Aor.
wise men, or els reading among bookes.

Learne to honour vertue, to haue measure in
prize, to reioyce in temperance, and to giue honour
to sobrietie, lowlinesse, or meeknesse.

Endeavour thy selfe to doo so well, that other
may enuie thee therfore.

We must take good heede and beware with di- Tullius.
ligence, that we in our calling doo nothing rashlye,
aduenturously, fondly, negligently, vnadvisedly :
for we be not to this end ingendred of nature, that
we should seeme to be created for the affects of va-
nitie, or lightly spend our times, in pastime & play-
ing, in gesting, in wantonnes, and in iolitic, but we
be rather created and bozne to sagenesse, and to the
exercise of moze graue and profitable studies.

Playing and honest passing the time, is lawfull-
ly to be permitted & vsed, but yet in such wise to be
vsed, as our naturall sleeping, or other necessarie
meanes of resting be not neglected : and that at
such time, as wee haue sufficiently ended (in our
estate and calling) all such graue and earnest cau-
ses, as needfully we haue to doo.

Hee that in certaine pleasures of this life hath Tullius.
some delight, must verie warely keepe a mea-
sure : least hee want in time the enioying of the
same.

If thou desire to be good, endenour thy selfe to
learne to knowe, and to followe truth : for he that
is ignoraunt therein, and will not learne : cannot
be good.

In whome doctrine hath bene founbe ioyned
with

Of Learning.

with vertue, there vertue hath seemed pure, cleane, and excellent.

Learne by other mens vices, howe filthie thyne owne are.

Hee is sufficientlie well learned, that knoweth how to doo well, and hee hath power inough, that can refraine from dooing euill.

Mar. Aur. A man presuming to be a man, and is not learned, what difference is betweene him and other beasts.

Aristipp'. Better it is to be a begger, then a man without learning.

Philip. rex They are in a wrong opinion, that suppose learning to be nothing available to the gouernance of a common weale.

Aristotle. No small vtilitie groweth to a common wealth, by the sapience of a learned Prince, ruler, or gouernour.

Mar. Aur. The most learning and knowledge that we haue, is the least parte of that that wee be ignoraunt of.

Pithagoras. He that knoweth not that he ought to knowe, is a brute beast among men, he that knoweth no more then he hath need of, is a man among brute beasts, and he that knoweth all that may bee knowne is a God among men.

Esteeme him as much that teacheth thee one worde of wisdome, as if he gaue thee abundaunce of golde.

Xenoph. Keepe companie with them that may make thee better.

Be apt to learne wisdome, & diligent to teach it.

Seneca, Search for the cause of euerie thing.

Labour not for great number of bookes, but for the goodnesse of them.

Let it not grieue thee to take paines, to goe to learne

learne of a cunning man, for it were greafe shame
for young men not to trauaile a little by land, to in-
crease their knowledge, sith merchants do saile so
farre by the sea to augment their riches.

An opinion without learning cannot bee good.

The rude and vnlearned must beware that they
presume not to deeme and iudge of matters which
they vnderstand not, wythout some authozicall di-
rection or guding.

Learning consisteth not in the greatnesse, but in
the goodnesse.

Learne diligently the goodnesse that is taught Aristipp.
thee: for it is as great a shame for a man to learne
the good doctrine that is taught him, as to refuse
a gift offered vnto him of his friend.

Learning is studies sister.

Learning maketh young men sober, it comfort-
teth the olde men, it is riches to the poore, and it
garnisheth the rich.

Of all things the least quantitie is to bee bozne,
saue of learning and knowledge: of which y more Socrates.
that a man hath, the better may he beare it.

To lacke knowledge is a verie euill thing, to
disdaine to learne is worse, but to withstande and
repugne the truth agaynst them which teache the
truth, is worst, and furthest from all grace.

Intelligence is king both of heauen and also of Socrates.
earth.

It is not possible for one man to know all things,
yet should each inan labour to knowe as much as
he myght.

It is no shame for a man to learne that he kno- Isocrates.
weh not, of what age so euer he be.

Knowe thy selfe.

Of Learning.

Macrobi⁹ He that knoweth well himself, esteemeth but little of himselfe: he considereth from whence he cometh, and wherunto hee must, he regardeth not the vaine pleasures of this brittle life, but extollethe the lawe of God, and seeketh to liue in his feare.

He that knoweth not himselfe is ignoraunt of God, wilfull in wickednesse, vnprofitable, and bitterly gracelesse.

Demosth. Sicknesse, pouertie, and aduersitie, are meanes requisite (as by the rodde of God) to ouerthrowe, chastise, and keepe lowe the power of the proude fleshe: whereby a man shall the rather knowe himselfe.

True knowledge in the lawe of God, worketh in a man to knowe himselfe, and is the onely ryght waie to eternall saluation.

Alex. Sen. Cunning continueth when fortune flitteth.

To vnlearne euill, is the best kinde of learning.

Hermes. It seemeth that great vexation and trouble shuld be in the minde of him that dwelleth with a wylse man, and can learne nothing of him.

Tullius. The godlye beeing giuen to the studies of learning and wisdom, doo chiefly bestow theyr wisdom, prudence, and vnderstanding to mens commodities.

Mar. Aur. The vnderstanding & knowledge of vaine men, are but beastlyke to those that are possessed wth the heauenly spirit, which is secret and hid: And whereas they speake and vtter their knowledge, all other ought be still.

Aristotle. Hearing in a man is a great help to knowledge.

Pithag. Much babling is a signe of small knowledge.

Aristipp⁹. Knowledge seemeth to bee a thing indifferent both to good and euill.

Know=

Knowledge is better in youth then in age.

In a short while we learne all euill, but in a long Mar. Aur.
season we cannot learne anie goodnesse.

The more we exalt & raise our selues wyth learning and knowledge, the more lowe doe we put the flesh with her miseries.

Both sleepe and labour are enemies to learning.

To learne better, is a good punishment for ignorance. Plato

Learn to liue well by teaching of righteousness.

Learning and knowledge is of good men sought for, and lodged euen in their breastes to this onely end: that they may thereby know sinne, and eschew the same, and knowe vertue, and attaine vnto it, for if it be not applyed hcer vnto of them that haue it, she leaueth in them her whole dutie vndone. The vertue of learning.

In vaine is that long trauaile in studie and learning, where actuall experience both not shew forth verus. Alex. Se.
her fruites.

Lyke as a fiede, although it be fertile, can bring Socrates forth no good fruit, except it bee first tilled: so the minde, although it be apt of it selfe, cannot without learning bring forth any goodnesse.

As we beholde our selues in other folkes eyes, Seneca, so should we learne by other mennes report, what doth become vs, and what doth not.

Lyke as in meates the wholesomnesse is as much to be required as the pleasantnesse: so in hearing & reading authozs, wee ought to desire as well the goodnesse as the eloquence.

Lyke as Bees out of flowers suck forth the sweetest: so should men out of sciences learne the best. Plato.

As a Captaine is a directer of an whole hoast: so reason reyned with knowledge is the guide of lyfe.

The

Of Feare.

The summe of all.

In mans soule there is set at his first entraunce,
Into this short life, of care and miserie,
Certaine hid seedes of pure and liuely substance,
Rules of sciences, as Plato doth testifie.
Whereby at all times vve may the more vvorthely,
As men among men, through science and learning,
Differ from beasts in wise mens company,
Else as beasts among men regarded nothing.

Of Feare. Chap. 3.

Anachar.

Fear is a vertue that groweth of an vndoubted beleefe in God, and hath in it such force, that it causeth courage to flie, and maketh a man to abstaine from all sinne and wickednesse.

Socrates.

No man can be iust, without the feare of God.

Mar. Cel.

If thou wilt desire truly to knowe, what is the feare of God, thou must vnderstande it to bee, both to desire deuout thinges, and also to liue deuoutly, and holily. The feare of God is also to bee vnderstanded, the well of lyfe that springeth vp into euerlasting lyfe: whereby are washed the onely repentaunt sinners, and such as are not filthily spotted and defiled wyth sinne.

What the
feare of
God is

Alex. Scu.

Feare dependeth on loue, and wythout loue it is soone had in contempt.

Socrates.

Feare God aboue all thinges, for that is ryghtfull and profitable: and so order thy selfe that thy thoughtes and woordes be alwayes of hym: for the speaking and thinking of God, surmounteth so much all other woordes and thoughtes, as God hymselfe surmounteth all other creatures:

and

and therefore men ought to loue, feare, and obeye hym, though they should be constrained to the contrarye.

If thou knowe not what is sinne, nor what is vertue: by the feare and loue of God thou shalt knowe both.

Thinke vppon the rewarde of sinne, and feare Plato to offend. Consider howe full of grieve and miserie, howe short and transitorious is this present lyfe, and the vaine pleasures thereof, howe on euerie side thine enemies compasse thee, and that death lyeth in waite against thee, and euery where catcheth thee sodainly and vnwares.

Feare the greate vengeance of God, as much Pithagoras as thou mayest: consider his might and puissance: and that shall keepe thee from sinne, and when thou thinkest of his mercie, remember also his ryghteousnesse.

Feare not threatening, neyther bee overcome wth sweete wordes and fayre promises: for with these twaine, the godly (of the wycked) are sharply assailed in this world.

By the feare of God wee attayne helpe of the Socrates holy Ghost, which shall open to vs the gates of saluation, wherevnto our Soules shall enter, wth them that haue deserued enerlasting lyfe.

He that feareth God as he ought, shall neuer fall into the pathes that leade men into euill. Hermes.

The feare of God is the beginning of wisdom: And the want of Gods feare, is the verie ground Socrates and foundation of all foolishnesse, sinfulnessse, and abomination.

When the feare of God is once gone from a man, there remaineth then nothing else but lyght-
n. 11e

OF Feare.

nelle of lyfe, extreame rashnesse, forgetfulnesse of God, and running headlong into all kinde of sinne and mischiefe.

A man that feareth God, serueth God, prayeth faithfully vnto God, and distributeth liberallye to the poore.

Properiti⁹.

Hee that rightly feareth God, and esteemeth well the excellencie of his maiestie from his heart, cannot forget such precepts as he receiued of God, but wyl alwayes thinke vppon the obseruance of them.

The feare of God doth not onely withdawe the hand and other partes of the bodie from committing euill, but also it helpeth to the clensing of the mind, and withdaweth the consent thereof to euill.

Boetius.

Nothing is sweeter then the feare of God.

If thou wilt not feare God, vengeance shall hang ouer thy house to destroy both thee and it.

Wicked men wanting the feare of God are hunted of euill to their ouerthrowe and destruction.

Esculapi⁹

If thou feare God, and hast in thee an vnfeined loue to the truth of God, bee constant therein and swarue not: neither feare the aduersitie of thys worlde, or torment of thy flesh, but set rather before thine eyes the iustice of God, the eternall fire and perpetuall destruction of the soule and bodie, where into they must needs leape at length, which are afraid of the hoare frosts of aduersitie, that eyther man or the diuell can stirre vp to stoppe and hinder thee from going forwarde in thy iourney, to take possession of euerlasting felicitie.

Dreade God, and kepe thy selfe from vaine glory. Feare followeth hope, wherefore if thou wilt not feare, hope not.

He that loueth God best, dzeadeth him most.

Enforçe thy selfe to know god, & to feare him. Pithagore.

They that worshop God for feare, least any euill should chaunce vnto them, are like them which hate tyrants, and reuerēce them because they should not hurt them. Plutarch.

The seruant feareth his maister with hatred: Ambrose,
but the sonne feareth his father with loue.

Continuall feare suffereth not a manne to bee happie.

Feare hindereth gladnesse.

Neither strength nor bignes are of any value in a fearefull body.

There is no strength of Empire so great which Tullius, with suppressing by feare, canne bee of long continuance.

He ought to feare many, whome manye doe Aristipp^s feare.

Whome many men feare, they doe hate, & euery Ennius, man whom he hateth he desireth to perish.

They that desire to be feared, needes must they Tullius, dread them of whome they be feared.

There is nothing so sure which standeth not in daunger of his inferiour.

He that is not enuironed with charitie, in baine Plini iuni is he garded with terrour, since armour with armour is stirred. or in panegirico.

The summe of all.

Without the feare of God, no man can be iust,

Nor yet rightly rule his corrupt nature,

Feare strongly mortifieth all filthy lust:

Feare findeth entrance into a life most pure,

Which feare vpon loue dependeth all sure:

Of Death.

Or els feare vvithout loue, encreaseth hatred,
And whom men do feare, they wish vver perished.

Of death not to be feared. Cap.vj.

Hermes.
Aristotle.

Death is the dissolution of the body.
Death is none other thing but the parting of
the soule from the body.

Mar. Aur.

What thing is death but a trap doze, wherin the
tent is closed, in the which is solde all the miseries
of this lyfe.

Basil.

Death doth looke for thee euery houre.
As soone as thou art bozne to possesse the earth,
incontinēt death issueth out of his sepulchre to finde
thy selfe.

As thou knowest not when or where death will
meete thee : so thou must remember, that alwayes
and in euery place he seeketh for thee.

It beehoueth a man so to vse himselfe, that hee
looke for death euery houre : and to be alwayes in
a readinesse for the coming of death.

Augustin.

There is nothinge that moze calleth a manne
backe from sinne, then the remembraunce of
Death.

Black ougly death, maketh all subiectes to the
rigor of his lawe.

Death deadly woundeth without dread or dar-
lypaunce.

Experience plainly teacheth, and all ages ap-
proueth, that Gods plagues thzeatneth, sicknesse
calleth, olde age warneth, death sodainly taketh, &
the earth finally deuoureth.

The lyfe of man is like water poured out of a
bucket : which the earth quickly sucketh vp & ap-
pearcth

peareth not againe .

Death is a thing that cannot be eschewed: wher Pithagor. foze it ought the lesse to bee feared .

Death is common to al persons, though to some Socrates one way, and to some another .

An euill death putteth great doubte of a good Mar. Aur. life : and the good death excuseth the euill life.

It were better for a man to dye and loose this life to attaine so much wealth, then to escape, and to liue in so much misery .

A worshipfull death is better then a miserable Socrates, life.

Death is not to be feared of them that be good.

The carnal and wicked worldly men, who haue their felicitie in this lyfe, & are ouerwhelmed with the vanities of this worlde, they immoderately feare death : and they tremble and shrink in their bodies, when they heare of death : whose wicked hartes and mindes are so geuen ouer , to embrace and holde fast the fickle pleasures of this life, and they doe vtterly forget, or rather appeare plainly doubtfull, of the euerlasting worlde to come .

Though the bodily death , by diuers meanes & for diuers causes bee vnto men very tedious and bitter : yet the death thereof , for the testimony of gods truth, is vnto the godly most easie, most ioyfull, sweete & delectable: because he seeth (through the eye of faith) the present perfourmance of gods heauenly promises .

Death is life to him , that looketh to haue ioye Aristotle. after it .

Death of the euill, is the suertie of the good .

Life iudgeth vndirectly of death :

Prayse no man befoze death , for death is the Socrates.

Of Death.

discouerer of all his workes.

Seneca.

Death is the finisher of all tribulation & sorow.

Mar. Aur.

By that same way that lyfe goeth, death cometh.

Mar. Aur.

If wee liue to die, then wee die to liue.

Boetius.

Death despiseth all riches and gloze, and reuleth both rich and poore folke together.

Diogenes

Death riddeth the body out of paines.

Aristotle.

As the beeginning of our creation cometh of God: so it is meete that after death our soule returne to him againe.

Plato.

To men occuppyd about deuine things, life seemeth a thing of no reputation.

The most profitable thing for the worlde is the death of couetous and euill people.

Solon.

Death is the rest of all couetous people.

Hermes.

Like as age followeth youth: euen so death followeth age.

Mar. Aur.

Short is our lyfe, and shortly death commaundeth vs to close our eyes, and to follow the course of death.

Plutarch.

After wynter the spring time followeth, but after age youth neuer cometh againe.

The ende of sicknesse is death: and the ende of darkenesse is light.

Mar. Aur.

When the lyfe passeth there is no prudence in a prudent, nor vertue in a vertuous; nor Lordship in a Lorde, that can take away the feare of the spirite, nor payne of the fleshe.

Plato.

Hee which feareth to haue paines after death, ought in his life time to annoyde the perill which is his owne wickednesse.

A rash and a wicked eye that delyteth to behold vanitie, may well bee called windowe of death.

For it is the deadly minister of the heartes concupiscence, and forerunner of filthie factes, thefts, robberies, extorcions, and such lyke.

None neede to feare death, saue those which haue committed so much iniquitie, as after death deserueth dampnation. Socrates.

It is an happie mannes lot to die befoze he desirereth death.

He is in a miserable state that wissheth to die.

Thou must needes die, but not so oft as thou wouldest.

For vnrighteousnesse and other mischicuous deeds, the soule after death is soze punished. Plato.

Death is sweete to them that liue in sorrow. Seneca.

Take not thought to liue long, but to liue well.

Despise bodily death, and it shall bee lyfe to thy soule: followe truth and thou shalt be saued. Hermes

Wisdomme maketh men to despise death, & ought therfoze of all men to be embraced, as the best remedie against the feare of death.

It appertaineth to men to be valiant, rather to despise death, then to hate lyfe.

Death and sleepe be cosins germaine.

This is to bee alwayes noted, that when thou goest out of thine house, thou art not certaine to re- turne into thine house againe, & in going into thine house thou art not sure thence to go out again: like wise when thou goest to thy bed, thou art not sure to rise from thence againe. Qui. Cur Seneca.

Liue and hope as if thou shouldest die immediately. Plinius.

One day decommeth another, but the last date giveth iudgement of all that is passed. Homer.

Death ought rather to be desired then despised. Pithag.

Of Death,

For it chaungeth vs from this world of vnclean-
nesse and shame, to the pure world of worship: from
this transitorie lyfe to lyfe euerlasting : from the
world of folly and vanities , to the worlde of wise-
dome, reason, and truth : and from this world of
trauaile and paine, to the world of rest and conso-
lation.

Mar. Aur.

How happie were it for the unhappie man (if
forgetfulnesse deceiued him not) to remember the
state of this life, how short it is, how full of misery,
vanitie, and woe: an approued exile, & hath nothing
in it permanent. It is a continuall conflict, strife, &
war, a wandering wilbernesse, and a vale of wret-
chednesse , wherein wee are continually compassed
with most terrible, fierce, and fearefull enemies , to
the deadly wounding, slaying, & ouerthrowing both
bodie and soule into hell. ¶ (these mischiefes con-
sidered) why shoulde man then haue such desire to
dwell in this wretched world, and to liue in such a
loathsome & labozious lyfe? to tarric in such wret-
chednesse, and to remaine in such a perillous state?
were not death much rather to be desired: were not
the houre of death much better then the cōtinuance
of such a lyfe? for to the godly , death is the most
happie messenger and quicke dispatcher of all such
displeasures, the end of all trouble and sorowe, the
bed of all rest, the doore of good desires, the gate of
gladnesse, the port of Paradise , the haue of hea-
uen, the enterance to felicitie, & manumission from
all miserie, and the beginning of all blessednesse.
Therefore the day of deathes happie visitation is
not to be contempned or feared , but rather to bee
highly celebrated with ioyfulnesse, mirth, & melody.
Farre of therefore be it, that we should either at
hearing

hearing or presence of death, haue feare in vs and trembling, that such a friend shuld not be welcome vnto vs, that the foulness of his faire face should feare vs from his good conditions: that the bitterness and hardness of his rough huske should hinder vs from the sweete tast of such a comfortable kinsell: yea, farre off be it, that the foulness of deaths discommodities, shoulde hinder vs, or plucke vs backe from the ioyfull embracing of so many & innumerable commodities which he dayly bringeth, for the most quiet state of the godly, & not to heare, see, and feele this: wo be to those deafe eares, blindness, and hard hearts: whereby men wickedly feare and sic from that, which (with most ioyful desire) they should wish and embrace. Consider therefore thy selfe, feare to offend the presence of God, and feare not the day nor houre of death, but abide with patience thine appointed turne, and thanke thy maker for thy chaunge.

We saile with great trauaile through the great & dangerous perils of this short lyfe, and sodainely at one houre we are commaunded to take land and discharge vs of our flesh, and to take the earth in the Sepulcher.

Mar. Aur.

In these our daies of miserie, we reade manye things, we heare, we see, we desire, we doo attaine, we possesse, suffer, and doo rest much, and sodainly we are called by death: And of all these things we shall beare nothing away, because all they and wee are nothing.

All the trauailes of the world are weightie, but the trauailes of death are weightiest.

Mar. Aur.

All be perillous, but that is most perillous.

All be great, but that is the greatest.

P. iij.

Am

Of Death,

All things at the last haue an ende by death, saue onely death, whose end is vnknownen.

Then (if we be good) sith we shall chaunge thys wearie lyfe and companie of men, for the sweetnesse and ioy of God, and the doubts of fortune, for this sure life, and the great and continuall feare, for perpetuall peace: And this euill and naughtie corrupt life, for good renowne and glorie: wee ought to thinke verily this shuld be none euill, but a change most blessed and happie.

Oh what blessednesse is it, to haue death due for our sinnes, diuerted into a demonstration and testification of Gods truth.

Polion.

When our last houre is come, necessitie carryeth vs hence, though we be not willing: but if we be willing, then haue we with God, both thanks and an euerlasting reward.

Doubtlesse, so onely shall the soule of man most happely at the last by death depart from the bodie, as she hath a foze hand, thzough true knowledge, diligently recordeed and practised death: and haue also long time befoze (by despising of thinges temporal, and by contemplation and loue of thinges spirituall) vsed her selfe to be (as it were in a manner absent, or a part from the bodie.

The summe of all.

Death is the dissoluer of each mortall bodie,
Driueeth all againe to their first matter dust,
Which vvhile vve lue, should put vs in memorie,
From whence we came, & hēce to vvhāt vve must,
Fearefull to the euill, but ioyfull to the iust.
VWho after this life, through death transitory,

For

For deathlesse lyfe ioyned vvith ioy doo trust,
Vvwhose life by death is lead to greater glory.

Of Libertie. Chap.vij.

The best thing in this present life is libertie, ly^s Diogenes
bertie be it neuer so pooze, is to be preferred be=
foze all delights and pleasures where libertie
is not.

He is to be counted free and at libertie, which is Cicero,
boide of all lust and concupiscence.

Libertie is a power giuen vnto man, whereby he
may liue, as he himselte shall thinke good. And hee
liueth properly as him lusteth to himselte, which
followeth in conuersation, those onely things which
are good and honest, who inioyeth freelye his of=
fice, who hath a foresight howe to liue well, who
obeieth not our law for feare of punishment, but for
truths sake and equitie: and with whom there is
nothing moze effectuous, then the good successe of
his owne aduice and iudgement.

So pleasant a thing to man is the state of liber=
tie, that life is to be aduentured for the happie re=
couerie thereof.

To a man that is once brought vp with freedome
and libertie, there is nothing vnto him moze grie=
uous and miserable, then to be restrained of y^e same.

Death truly is to be preferred, befoze seruile fla=
uerie and bondage.

That is most truly called seruitude, when a man Diogenes
without moderation oz stay of his appetite, dooth Seruitude
follow ouer much his own lust and pleasure: which vvh^t it is
to ouercome, is moze comendable & prayse worthy,
then the winning of many, both rich & great praises

Of Libertie.

- Cicero.** He is subiect to seruile state and bondage which cannot refraine from his owne affections.
- Plato** He þ is a good man & wise, loseth not his libertie at anie time : no, not so long as bzeath in him endureth.
- Augustin.** Of our selues we haue no libertie, ne abilitie to do the wil of God, but are subiect to sinne, and shut bp vnder sinne.
- Aristotle.** In very much libertie it is hard to be moderated oꝝ to put a bzidle to wanton affections.
- Macrobi⁹.** Hee þ hath libertie to do moze than is necessarie, willoftentimes do moze than is tending to honesty.
- Seneca.** Too much libertie turneth into bondage.
- Thales.** Hope is bondage, but mistrust a libertie.
- Diogenes** The couetous person, the ambitious, the lecherous, with such other, giuen to vice, cannot be free and at libertie.
- A tyzant neuer tasteth of true friendship, noꝝ of perfect libertie.
- Alex. Scu.** Slaues and bondmen, haue onely this libertie, to vse a pꝛowde countenance, because they bee shamelesse : and noble men be alwayes knownen by their gentlenesse.
- Seneca.** They bee out of libertie that doe not labour in their owne businesse, that sleepe at an other mans wincke, and set their feete where another man sleepeth.
- Mar. Aur.** Where there is cozruption of customes, their liberties should be broken.
- Terence.** Cruely of ouermuch liscence happneth great pestilence.
- Alex. Seuerus.** All things desire libertie, and mankinde most specially.
- Cicero,** It is better foꝝ a man to keepe his owne lybertie

tie, then to take libertie from another man.

will constrained, seeketh euer opportunitie to slip of the choller.

Nothing is in the perfect state of ioy, if lybertie be away.

The summe of all.

Although honor, vvealth, riches. and dignitie,
Be daintie pleasures that nature doth imbrace:
Yet libertie as vvriters doo testifie,
Is the best thing that man can purchase:
The poore mans libertie doth plainly deface,
The rich in prison, or bondslaue to riches,
vvhose liues are wasted in most wretched distres.

Of Goodnesse. Cap. viij.

That thing is to bee called good, which includeth in it selfe a dignitie that fauoureth of God and heauen: so that those things are one-ly worthe the name of goodnesse, which hath a perpetuitie and stedfastnesse of godlye substance. Plato.

As God himself is all goodnes: so loueth he all things that are good: which is righteousness and vertue: and hateth the contrarie, vice and wickednesse.

Those persons verely may be called good, which do so behaue themselues, and in such wise do line, that their faith, suretie, equalitie and liberalitie, be sufficiently proued: ne that there is in the any couetousnes, wilfulnes or foole hardines, and that in the be great stabilitie or costacie: the suppose I (as they may be taken) to be called good men which do follow Tullius.

Of Goodnesse.

followe (as much as men may) nature the chiefe captaine or guide of mans life.

Mar. Aur. It is not onely sufficient for a person to be good, but it is necessarie that he put from him, all occasions that are reputed to be euill.

Plato It is good right, that they which be good men, and doo the semblable, obtaine honour, which they be worthy to haue. Also to them which be good, & already aduanced to honour, they giue such courage, that they indenuour themselves with all their power to increase that opinion of goodnes, whereby they were brought to the aduancement, which needes must be to the honour and benefit of those, by whom they were so promoted.

Mar. Aur. Many yeares of a mans life are not to be reckoned, but rather the good and godly workes that he hath done.

Augustin. They be a curious kinde of men that will seeke to knowe another mans life and behauiour, and be slowe to seeke the amendement of their owne lyues.

Hermes. He may be called good, that other men fare the better for his goodnesse.

Iuan vari^r He is to bee compted a good man among them that are good, whom neuer man sawe to doo any euill workes, nor heard him speak any euill words, nor do any thing but it was to the comfort of the needie, and profitable to the common wealth.

Socrates. Thou canst not be perfectlye good, if thou hatest thine enimie : what shalt thou then be, if thou hatest thy friend.

Let him that is a good man, bee a louer of all good men because they be good : and for the goodnesse that is in them, let him haue pleasure in their

famis

familiaritie and companie, for God shall thereby be praised, and he himselfe well commended, joyfully comforted, and blissefully rewarded.

There is no greater delectation and comfort to him that is good, then to be seene in the companie of good men. Plato.

Like as a man passing through the citie and seeking where he may finde a good Carpenter or a good Smith, hearkeneth where the most hewing is, or beating with hammers, and there goeth in, supposing to finde that he looketh for: Semblably if thou wilt haue a good man, goe and looke him out where thou hearest that sicknesse sharply raigeth, or where iniustice gouerneth, will ruleth, or great power oppresseth: there shalt thou surely finde him that thine heart desireth. Plato.

Aduersitie is sent of God vnto good men, not vniustly, nor cruelly, but for a good consideration and louingly: as the dooing of a good Father, which with an incomperable charitie desiring the aduancement of his sonne to perpetuall honoz and dignitie, by such manner of exercise most aptly trieth his vertue. Plato.

Who doubteth, but that they are to bee compted good men, which in aduersitie be patient, and death bprihtly, both in word and deed to all men. Boetius.

The greatest goodnes of all goodnesse is, when tyrants are put vnder by vertues acquired, or to finde remedie against accustomed vices, with good inclinations. Mar. Aur.

If thou intend to do any good, tarrye not till to morrowe, for thou knowest not what maye chance thee this night. Pythagoras.

The goods of the soule, are the principall goods.

No.

Of Goodnesse,

Pithago. Nothing is to bee counted good, that maye bee taken away.

Aristotle. Friendship is the chiefeſt good thing in a Citie or countrey.

Socrates. Good men reioyce, that not onelye they, but all others to bee cleere of ſuch miſchiefes, as bee put vpon them.

Aristotle. Men ought to doo well to good people, and to chaſtiſe the wicked by rigour.

In good things behold the mercies of God: & apply the aptly to thy ſelfe. And in all euill things and plagues, behold his iudgements, wher thzough learne and feare to offend him.

Do not what thou wouldeſt, but what thou ſhouldeſt.

Mar. Aur. There is nothing ſo well done of them that be good, but forthwith it ſhall be contrarietie of them that be euill.

Anachar. The tongue is both good and euill to a man.

Pithag. The hearts of good people are the caſtles of their ſecrets.

Socrates. He that doth good, is better then the good which he doth: and he that doth euill, is worſe then the euill that he doth.

Legmon. A good thing the further, and the moze largelye or apertly it is knowen, the further y^e vertue thereof ſpreadeth and rooteh it ſelfe in mens harts and remembraunce.

If thou doo good to the euill, it ſhall happen to thee, as it doth to them that feede another mans dog: which barketh as well at their feeder, as at another ſtraunger.

Mar. Aur. If good men be diligent to ſeeke others that be good, no leſſe ought they to hide them from them that be euill: for a godly man with one finger, hath

hath power ouer all them that bee vertuous, but
for to withstand one euill person, hee hath neede of
hands, feete, and friends.

A good rich man seldome may be found.

He that is mightie is not by and by good, but he
which is good, immediately is mightie.

It is the part of a good honest man, to forgette Plutarch,
dishonest things, which to remember, is a poynt of
euill.

It is better for a man to amend himselfe by fol-
lowing the good example of his predecessours, then
to make his successours waxe worse, by following
his vnchristie vicious lining.

The greatest fault in a man that is good, is to Cicero,
approue the euill rather then the good: & the most
great euill in an euill man, is to condempn the good
for the euill.

The euill man is alwayes desired for his wic- Mar. Aur.
kednes to be dead: but the good meriteth alwaye
to haue his death bewailed.

The goodnes that cometh of an ignorant man, Hermes.
is like the hearbes that groweth vpon a dunghill.

That man seemeth good, that is meeke and gen- Mar. Aur.
tle of condition, soft in words, and restfull in his
person, and gracious in his conuersation.

Vertuous and well beloued persons, loue ho- Diogenes
nestie and shamefastnesse at all times and in all
places.

Ther is nothing so good nor so welbeloued, but
the course of time causeth vs to leaue it, to dis-
praise and abhorre it, and finally to be werie of it.

Good men be called to ioy, and the euill men be
drawen to paine.

The summe of all.

All

Of Praise.

All goodnesse is giuen vs from God aboue,
The author of vertue, grace, & good gouernance,
vvhose loue and liuely light should euer mooue.
Mankinde his good life, his glory to aduance,
The goodnesse of God, as of long continuance.
And those that be wise men and learned vvil say,
Nothing is good, that may be taken avway.

Of praise, and dispraise. Ca. ix.

Plato.

Apply thy selfe so now in vertue, that in time to
come, thou maist therefore be praised.

Diogenes

It is meere wickednesse, to seeke praise by
counterfayted vertue.

Challenge not to thy selfe the praise of other
mens inuentions.

In all thy dooings, seeke chiefly the praise of
God.

Chrysost.

When God is blessed, and when thanks & praises
be giuen vnto him of men, then the more plentiful
blessing is wont to bee giuen of him, euen for
thier sakes by whom he is so blessed. For he that
blesseth God, maketh him debtour of a greater
blessing.

Mar. Aur.

He is greatly to be praised, that leadeth an vn-
corrupt life, that loueth and feareth God, that is
friendly to his friende, fauourable to his enimie,
temperate in his words, and restfull in his person.

Praise nothing that is not commendable, nor
dispraise ought that is praise worthy.

Praise honest and good things.

Praise not the unworthy because of his vaine
riches.

Praise a man for that which may neyther be gi-
uen.

nen him, or taken from him, which is not his faire house, nor his goodly garments, nor his great household, but his vertue, wit, and perfect reason.

Praise little, but dispraise lesse.

He that to his noble linage addeth vertue and good conditions, is highly to be praised.

The good works of olde and auncient persons. Anacharsis are to be praised, rather then their white hayres. For honour and praise ought to be giuen for the good life, and not for the white head.

If thou wilt praise anye man because hee is a Gentleman, praise his parents also. If thou praise him for his riches, that appertaineth to fortune. If thou praise him for his strength, remember that sicknesse will make him weake. If thou prayse him for his swiftnesse of body, remember that age will take it away. If for his beautie, it will soone also banish away. But if thou wilt praise him for his manners, wisdom and learning, that as much as appertaineth to a man, praise then him, for that is his owne, which neither cometh by heritage, neither altereth with fortune, nor is chaunged by age, but is alwaies one with him.

Doe not such things thy selfe, as thou wouldst Pithagoras dispraise in another.

He that praiseth himselfe, and dispraiseth other, Protegeus is not worthy praise.

In the multitude of men, there are fewe to be Mar. Aure. praised, and many to be dispraised.

Nothing dispraiseth a man so much, as his own praising, speciallye when hee boasteth of his owne good deedes.

To be praised of euill men is as euill, as to be praised for euill dooing.

Of Praise,

Cato.

If a manne praise thee, remember to bee thine owne iudge.

Tullius.

We must beware we open not our eares to such as praiseth vs falsely, and not suffer our selues to be flattered.

None be in so much daunger of flatterers as the Prince, noble men, and such as be in auctoritie.

Ouid.

The cluster of flatterers walke in the court.

If it were as paineful a thing for men to praise honest thinges: as it is to doe them, then should they be as little praised as they be followed.

If thou wilt dispraise him whome thou hatest, shew not that thou art his enimie.

Seneca.

It is a point of flattery, to praise a man to his face.

Diogenes

Unmeasurable laude & praise, is to be emproued

All thinges that are good, hath euer the preeminence in praise and comparison.

It is sufficient to praise and exalt a childe, seeing his honest towardnesse, disposition or aptitude wel proued in him in such thinges as be taught him

Pride is cause of hatred, & flouth of dispraise.

Aristotle.

As they which geue vnwillingly, seeme to haue but little theselues, euen so they which praise other folks slenderly, seeme to desire to be praised themselves.

Plutarch.

Like as the famished for lacke of other meate, are faine sometime to eate their owne flesh: so many yare wayne glorious are forced to praise themselves because no man will else.

Hermes.

As the shadowe followeth the bodye, so praise followeth vertue. And as the shadow goeth sometimes befoze, and sometimes behind, so doth praise also to vertue. But the later that it cometh, the greater it is, and the more of valure.

Praise

Praise no man before death, for death is the discoverer of all his workes. *Isocrates*
 Life iudgeth vnderdirectly
 of death.

The summe of all.

So vertuously endeavour thy selfe to liue,
 That men euen worthely, thy life may commend
 Counterfaite not vertue for men vvil it retriue,
 And praise thee for thi profit, if rightly thou entēd
 Both praise & dispraise in our liuing doth depend,
 And as after the body there followeth a shadow,
 Euen so after vertues, praise doth also follow.

The ende of the fifth booke.

THE SIXTE

BOOKE.

Of the vij. Cardinal vertues, following
 in their order, against the vij. capital vices, commonly called the
 vij. deadly sinnes.

Of Humilitie and Gentlenesse. Cap. i.



Humilitie for hir excellency should
 be the sister of true nobilitie.

God hath most respect vnto the
 that with humblenes of hart, cast
 themselves most lowly before the
 presence of his maiestie.

Like as lowlinesse of hart, maketh a man highly in fauor wth god: euen so meeknes
 of words maketh him to sink into y^e harts of men.

D. ii.

The

Propertie

Of Humilitie.

The vertue of humilitie, encourageth to attaine truly the law of God : and maketh apt and meete vessels, to receine the spirit of God.

Pontanus Nature giueth vnto age estimation and authoritie : but meeknesse of heart is the glozy both of youth and age: and giueth vnto them both dignitie and honour.

Seneca, That man is worthelye counted happye, which the higher that fortune hath aduanced him in substance and dignitie : so much the moze lowly he auailleth his courage.

Gregorie He that doth gather vertues together (for estimation and comelinesse) without the vertue of humilitie, doth as he that openly beareth fine powder, in a rough and boysterous winde.

Alex. Scu. Gentlenesse and affabilitie are worthy vertues, that causeth men to be heartely and deereley beloued .

Nothing surely moze entirely and fastly ioyneeth the harts of subiects to their pzince oz soueraigne, then mercie, affabilitie, and gentlenesse.

Cicero. Among many vertues belonging vnto pzinces, none is so proper vnto them, oz so honourable and pzincely, as tuncely to helpe suppliants, to comforte the afflicted, to incourage them, and to deliuer men from danger in their distresse.

Nothing breedeth so great defozmitie in a pzince, as to ioyne vnto his high estate and authoritie, the noysome bitternesse of his hard and euill tempered nature .

They do seme indced well to instruct and aduertise vs, which giueth this admonishment vnto vs: that is to say: y higher we be in authority, so much the moze gentle and lowly wee shoulde behaue our selues,

selues, for nothing is more seemly or commendable to a Prince or a noble man, then the vertue gentlenes, meeknes and humilitie.

Crueltie and gentlenes be two contraries: the one is of all men hated, and the other beloved: for crueltie is an enimie mercilesse vnto the milde nature of man. Men are not in any thing more like vnto God, then in gentlenesse and humilitie, which most plainly consisteth, in doing good one to another.

Liue gently with thine vnderlings, as thou wouldest thy betters should liue with thee, and doo to all men, as thou wouldest be done by.

worship gentlenes and hate crueltie.

Seneca.

If thou wilt correct any man, do it rather with gentlenes then with violent extremitie. Use measure in all things.

Thinke not thy selfe to be that which thou arte not: nor desire to seeme greater then thou arte in deede. Be gentle and louing to euery bodie, flatter none, be familiar with few, be indifferent and equall towards euery man, bee slowe to wrath, and swifte to mercie and pitie.

Auarice is the thing, that taketh away the name of gentlenes. Aristotle.

The gentle and lowly person, cannot be hated.

The gentle man gently intreated, is content to do all things, but the vile natured man familiarly vsed, grudgeth at all things. Alex. Scu.

Giue place to thy betters, and to thy elders. Be not high minded. Please euery body. Be seruiceable to euerie bodie. Do not that to another, which thou thy selfe hatest. Get by perswasion and not by violence. Hate violence. Be gentle in thy behauiour,

Of Loue,

our, and familiar in communication.

It belongeth to gentlenes to salute gladly them that we meere: and to familiarity to talk with them gently and friendly.

It seemeth to be vncomely and great vngentlenesse, a man to be vnthankfull.

It is due to render deserued thanks.

Pompeius Humanitie and gentlenes will rather of a friend hope the best, then fozethink the worst.

Propertius. If thou desire that thy friends loue may continue, be curteous and gentle towards him, both in speech and also in manners: fozebeare him in his anger, reprove him gently in his errour, and comfort him in his aduersitie.

Like as pride slaieth loue, prouoketh disdaine, kindleth mallice, confoundeth iustice, & subuerteth weales publike: euen so gentlenesse, affabilitie of humblenes, do stir vp affection, augment beneuolence, intend charitie, support good equitie, & preserve most safely countries and cities.

The summe of all.

*Humblenes & affabilitie are two worthy vertues,
That most happely purchaseth friendship & fauour,
Yea, euen Princes and rulers that these vertues do vse,
Causeth subiects to obey them, & giue them due honor.
Hate crueltie, be lowly and of gentle behausour.
For as pride slaieth loue, & ingendreth all wickednes,
So loue liuely flourisheth by the maners of humblenesse.*

Of Loue and Charitie. Two mentall
vertues. Cap. ii.

Hermes
Plato

Constant loue is a principall vertue.
Without loue no vertue may be perfect.

He

He that lacketh loue ought not to be regarded. Seneca.
It is not possible to doo any thing well without loue.

True loue is that which is not idle, but worketh to serue him whom he loueth. Propertius.

Loue all men, and be in subiection to all lawes, but aboue all things loue and obey God. Socrates.

The greatest argument of godly loue, is to loue that which God willeth: & not to loue that, which God loueth not.

The true louer of God (which is properly the charitable person) is vnder no rule, but he is Lord aboue all lawes, all inuentions, all precepts, and all commandements, that God hath giuen to man. For Charitie hath no bond.

He erreth in mine opinion, that preferreth feare before loue: without the which (witnesseth Socrates) nothing either with God or with man, maye long indure or abide. Alex. Sen. Socrates.

We are bound to loue, maintaine & preserve, the common attonement and fellowshippe of all mankind. Tullius.

The nature of fauour and grace is farthest off of all things from selfe loue: seeking nothing lesse then her owne commoditie, but rather respecteth the commoditie of others.

None of vs loueth god, that inforceth to will any thing contrarie to gods wil. He perfectly loueth not god, that doth any thing without god. He perfectly loueth not god, that thinketh any thing besides god. The perfect loue of god, cannot stande with anye care or studie for this life. The perfect loue of god, abideth not the coupling with any other loue. The perfect loue of god, knoweth none

Of Loue,

affection to kindred : it knoweth no difference betweene poore and rich, it knoweth not what meaneth mine and thine, it cannot deuide a foe from a friend : for he that truly and perfectly loueth god, must loue god alone, nothing besides god nor with God, but loue all indifferently in God and for God.

There are two kindes of loue, the one naturall, and the other heavenly.

The good louer loueth his soule better then his bodie.

The euill louer loueth his bodie, & not his soule.

Pythag.

A man of feeble courage annoyeth himselfe lightly with that which he loueth.

Plato

To be louing to him that hurteth vs, is the most acceptable thing in the sight of God that a man may doo. Thou shalt bee beloued of God, if thou follow him in this point : In desiring to do good to all men, and to hurt no bodie.

Mar. Aur.

There is true loue where be two bodies separate, and but one heart together.

Pythag.

Loue is payed with loue.

Small substance increaseth, where concord reigneth : By discord, great things are scattered, and come to naught.

Of loue mixed wyth mockerie, followeth the truth of infamie.

There be five wayes noted of louing one another, of the which number one waye is praised, thre be bitterly despraised, and one neyther praised nor dispraised. First a man may loue his neighbor for gods sake, as euery good vertuous man loueth euery man. Secondly, a man may loue his neighbour for naturall affection, because he is his sonne.

his

his brother or kinsman. Thirdly, hee may loue for vaine glorie, as if he looked of his neighbour to be worshipped, or aduanced to honour. Fourthly, a man may loue for couetousnesse, as when he cherisheth and flattereth a rich man for his goods, or when he maketh much of them that haue done him pleasures, or may doo. Fifthly and last, he may loue for his sensuall lust and appetite, as when he loueth to fare delicatly, or else when his minde foolishly runneth and doteth vpon women. The first waie to loue his neighbour for the loue that he beareth to God, is onely worthy to be praised. The second way, naturallie deserueth neyther praise nor dispraise. The thurd, the fourth, and the fifth, to loue for glorie, aduantage, or pleasure, all three bee vtterly naught.

Lykenes of maners maketh loue stedfast & perfect. Seneca.
Of all things y newest is best, saue of loue & friendship: which the elder that it waxeth, is euer y better.

To much selfe loue is cause of all euill.

Repentaunce is the end of filthie loue.

Lewd loue is the businesse of loyterers.

Loue cannot be mingled with feare.

There is nothing so darke, but that loue espieth.

Loue leaueth no daunger vnattempted.

It is not possible for a seruauant to bee diligent that loueth not his master.

He that hath an whole and cleere heart, without enforcing, vttereth louing wordes: & he that hath an euill heart, alwayes ouercomineth other wpyth wordes of mallice. Mar. Aur.

That person that is entirely beloued, causeth euer great grieve at his death.

The loue of a foole is moze noisome then plesant. Socrates.

Of Loue,

Mar. Aur. As one birde looneth another, and one beaſt another, and one wiſe man another: ſo one foole loueth another.

Loue peace, maintaine conoord, be mercifull to the penitent, deſpiſe not thine vnderlings.

Ariſtipp.

Haunt not too much thy friends houſes, for that ingendereth no greate loue: nor bee not long from thence, for that ingendereth hate, but uſe a meane in all things.

Loue betweene neighbors ſuffereth to bee mittigate with water: but it is requiſite that the loue of his Prince and the people be perfect and pure.

Ariſtotle.

It is better for a man to loue good fellowſhippe then money.

There is no perfect loue, where is no equalitye betweene louers.

Mar. Aur.

Loue in young blond, in the ſpring time and flouriſhing youth, is a poyſon, that ſoothwyth ſprea- deth into euerie veine: it is an hearbe that by and by entereth the entrailes, a ſwooning that incon- tinently mortifieth al the members, and a peſtilence that ſlayeth the heart, and finally it maketh an end of all vertues.

Plato

As Iuie in euerie place findeth ſomewhat to cleaue to, ſo loue is verie ſeldome without a ſubiect.

Mar. Aur.

The great voyce outward, is a ſigne of little loue inward: and the great inward loue keepeth ſilence outward.

The olde lecherous lover is a leeke with a white head, and a greene taile.

Hermes.

Like as the fire waſteth the firebrand, ſo dooth ſcornfulneſſe waſt loue betweene friends.

Better are the ſtripes of him that faithfully lo- ueth: then the deceitfull kiſſes of him that hateth.

This

This is a iust ordinaunce of god, that he that loueth shall haue an end, and it that is beloued shall take an end, and the time that wee are in shall also end: then it is reason that the loue wherewith we do loue, shall end likewise.

Mar. Aur.

Charitie is a good & gracious affect of the soule, whereby mans hart hath no fancie to esteeme, value or ponder any thing in this wilde world, beside or before the care and studie to know god.

Hermes

What charitie is.

God as he himselfe is all charitie and loue, and the onely beginning of all goodnesse: so there floweth freely from him, as from the onely fountaine of all grace, into the hart of man, (the instrument of his grace) all good motions to work well, and that dutifully, freely, louingly, and of good will, by the power & freedome of his spirit, without respecting of meritt thereby or iustification: but reuerently (with all ioyfulnesse) tendering and seeking the onely glory of him, by whom throught grace he is so freely and mercifully iustified, made righteous and saued.

Charitie is the child of faith.

Chrisost.

Good woorkes maketh not a man iustified or righteous: but a man beeing once iustified dooth good woorkes.

August.

No deserts of men can haue place before the grace of God.

Charitie is not like one vertue, but is suche a thing, that by many degrees of diuers vertues, it must be gotten, as finall conclusion of all labor and trauaile in vertue.

All charitie is loue, but it is not true, that all loue is charitie.

Charitie maketh men to forsake sinne, and imbrace

Solon

Of Loue,

byace vertue.

Plato

Charitie is the whole perfection of a good man. Charitie maketh a man absolute and perfect in all vertues.

The filthie effects of byberie, hindereth greatly the worke of Charitie.

As couetousnes, byberie, and extorcion are neuer contented, but needie : so charitable liberalitie is euermore blessed wyth plentie.

By our charitie with God, wee learne what is our dutie toward man.

August.

The two wings wherewyth a man flyeth vnto God, be these : If thou forgine him which hath offended thee, and doest helpe him that hath neede of thee.

How can Charitie to man stand : when Charitie to God (which is obedience to his will) is ouerthrowen.

Six things heere following are to be specially noted, that in what man so euer any of them dooe raigne, there abideth not in him anie spark of gods Charitie. First looke vpon the vnnmercifull and cursed man, that beeing voide of pittie cannot forgive, but still boyleth in his appetite to bee auenged. Secondly, looke vpon the enuious stomacke, how he wythout rest fretteth in conetng the sight of his hurt, whom he so cruelly spighteth. Thirdly, looke vpon the insatiable glutton (without godly regard) hee beastly prouideth his belsy cheere. Fourthly, looke vpon the filthie lecher, howe busie he is to compasse his vngracious thoughtes. Fifthly, looke vpon the wretched couetous man, howe wythout reason and good order, hee continuallye scrapeth and beateth his braine to gather gaines.

Finally,

Finally, looke vpon the ambitious and haucie hated fellow, how busily he bestirreth him to get promotion and worship. These kinde of men through their vaine and corrupt fantasies (not possessed with the grace and charitie of God) be no lesse greedie to satisfie these their vnsatiable desires, then the hungry and thirstie bodies (through naturall necessitie) seeke to be refreshed.

Whosoever feeleth in his heart anie point or title of hatred, or enuie, for any manner of cause, against anie man, that person may be well assured that hee is not in charitie with God.

Charitie is a word much vsed with euerie man and woman, but not so wel perceiued, as it is commonly spoken.

Lyke as fire is an instrument, wythout which few workes can be finished, so without charitie nothing may be done well and honestly. Plutarch.

Lyke as God, and the children of God are alwayes knowen to be all one, in charitie, mercie, pittie, patience, long suffering, wishing welfare, helth, and lyfe to euerie man: so the diuell and the children of the diuell, are knowen to be alwayes one, by theyr enuie, spite, and malignitie, by their crueltye, tyzannie, impatiencie, swifte reuengement, oppression, unpouerishing, and spoiling, hinderers of health, and verie murtherers.

The summe of all.

In this life, of loue there are two kindes,
That draweth men to ioy and paine.
On filthie loue some set their mindes,
And godly loue some men retaine. 1

The

Of Patience.

The vicked doo count such loue but vaine,
But Gods heauenly loue and charitie.
Purchaseth euerlasting felicitie.

Of Patience, a mentall vertue. Cap. iij.

Patience is a noble vertue, appertaining as well to inward gouernance, as to exterior gouernance, and is the vanquisher of iniuries, the sure defence agaynst all affectes and passions of the soule, reteining alwaies glad semblance in aduersitie and dolor.

How to
obtaine
patience.

The meane to obtaine patience, is by two things principally: a direct and bright conscience, and true and constaunt opinion in the estimation of goodnesse, which seldome commeth onely of nature, except it bee wonderfull excellent, but by the diligent studie of verie Philosophie (not that which is sophisticate, and consisteth in sophismes) nature is thereto prepared and holpen.

Socrates.

Patience and good beleefe in God, maketh a man victorious.

Ambrose

He is perfectly patient, which in his furie canne subdue his owne affections.

Better is he that contempneth iniurie, then hee that sorroweth. For hee that contempneth it, as he nothing felt it, passeth not of it: But hee that is sorrowfull, is therewith tormented as though hee felt it.

Epicteus.

Sustaine, abstaine. Sustaine and beare aduersitie: and abstaine from all euill, and filthye pleasures and pastimes.

Mar. Aur.

It is often times seene that it cannot faile in a man that can suffer and take patience, to haue ver-

ue

the and force.

He is worthe to be counted couragious, strong, and stout, which doth not onely with patience suffer iniuries, rebukes, and displeasures done vnto him, but also doth good against those euill.

One of the vertues that a wise man ought to haue (wherein he shall be known as wise) is, that he can suffer well: for a man that can suffer well, was neuer but wise and well mannered.

He that is patient and sober shall neuer repent hym.

Be patient in tribulation, and giue no man cause to speake euill of thee. Hermes.

Let not thy heart faile thee, although fortune turneth her face a while from thee: but patiently beare the time, for merry euentides doe oftentimes followe carefull moynings.

Receiue patiently the words of correction, though they seeme greuous. Hermes

In suffering afflictions, patience is made strong.

Patience and perseuerance are two proper notes: whereby Gods childzen are trulye known from the hypocrites, counterfaites, and dissemblers.

By patience we are rendered vnto God, and proued amongst men.

Humilitie, patience, and faire speech, are the pacifiers of wrath and anger.

Chetruailes that come of necessitie, ought with good courage to be abidden. Mar. Aur.

Be constant and patient in aduersitie, and in prosperitie ware, and lowly.

It were better no patience to suffer, nor lawe to permit, that a thing, the sage person wyth greates naturitie & deliberation hath wzitten, to be disobeyed. Mar. Aur.

Of Diligence.

praised by a simple person.

The best way to be auenged, is to contempne iniurie and rebuke, and to liue with such honestie and good behauiour, that the dooer shall at the last be thereof ashamed, or at the least leese the fruit of his mallice, that is to saie, shal not reioyce and haue glozie of thy hinderance and damage.

Even as yron, except it bee often scoured wyl, soone coztupt and waxe rustie: so except the sinfull heart of man and his flesh, bee often scoured wpyth the whetstone of aduersitie, they will soone coztupt and ouergrowe with the rust of all filthinesse and sinne.

The summe of all.

*Patience is a vertue both noble and necessarie,
Appertaining to the inward and exteriour gouernance,
Patience is a vanquisher of approued iniurie,
A sure rocke of defence against all disturbance,
This vertue therfore to obtain, giue diligent attendace
By two things thou shalt learn it, to thy cofort in distres,
An vpright conscience, & constant esteeming of goodnes.*

Of diligence, agilitie, or quicknesse.

Chapter. iiii.

Seneca.
Aristotle.

Diligence quickly dispatcheth all thinges.
He that diligently attendeth to his businesse
can neuer repent him, but bringeth all hys
workes to a perfect and good conclusion.

Hermes.
Cicero.

Diligence & carefulnesse are the keyes of certaintie.
Diligent purueyaunce is great suretie.
There is nothing so fearefull vnto wise and circumspect men, but by diligence it may be forescene
and

and luckelye brought to passe . Neither is there any euill but that it must readely fall vpon those, which bee vndiligent, carelesse, and sluggish .

The God which is immortall, doth (as it were) Cicero.
sell all things vnto vs for our labour & trauaile.

They which will come to happy state, must diligently labour in this world.

A thousand euills doe afflict e dayle that man, Salust.
which hath to him selfe , an ydle and an vnprofitable carcasse.

There was neuer any man that obtained vnto renoune by his carelesse sluggishnesse.

Diligent labour preuaileth mightely : yea, it Virgil.
ouercometh all thinges.

Those studies which seeme laborious, in youthfull yeares , are made right pleasaunt restes vnto olde age .

By the deceitful poyson of sloth, vertue being overcome , it yeldeth to the breach of confusion, & falleth in a sodaine to utter decay .

Wee knowe that there is nothing so easie but it Terence
will seeme hard, if it be not with cherefulnesse taken in hande.

Nothing vnto man is so harde, but by diligence it may easely be found out .

If by diligence thou shalt bringe anye noble Virgil
thinge to passe : thy labour shall soone bee overpast and gone , but thy gloze shall yet remaine : and if at pleasure thou accomplishe anye vile acte, the remembrance doubtlesse of thy villany shall still remaine euen when thy pleasure is far past & gone.

The waking eye and well occupied hand , attaineth of right vnto many great thinges .

There is nothing so good to make an horse fat, Diogenes

Of Diligence.

as the eie of his maister, neither is ther ought better to make lande fertile, then the steps of the owner, that is to say, the maisters diligence.

Demoſth. By daunger, dread, and doubtfulnesse, diligence is greatly hindered.

Alex. Scu. It oftentimes happeneth that they which bee slacke and vndiligent in doeing their duties at the beginning, after that they haue bene admonished thereof, either by their friends, or by the goodnesse of their owne proper wittes, they haue bene industrious and very diligent. Contrarywise, other which at the first haue bene quick with a marvellous dexteritie and promptnesse, they haue afterwards by little and little relented, yea, and hauing gathered together (as diuers haue) good estimation and abundance of substance, haue withdrawn themselves from painefull affaires, and at the last, be to no man, but onely to them selues profitable.

Pittachus Nothing shall cause a man moze diligently to doe his duetie, then to think what hee would require of him that is inferiour to him.

Musonius He that is diligent, shall enioy the profit of his labour and diligence.

The summe of all.

Diligence is a quicknesse and liuelinesse of minde
Whereby all things are finished most aptly,
Diligence doth alwayes this commoditie finde,
It neuer repenteth but endeth most gladly.
Carefull diligence is the key of certaintie,
And as vvith diligence men doe their businesse,
Vvhat reward shall follow the ende vvill expresse

Of Liberalitie. Cap.v.

Liberalitie is aswell a measure in geueing as Aristotle,
in taking of money or goods.

Liberalitie is not in the multitude or quantity of that which is geuen, but in the habite or fashion of the geuer.

It is liberalitie, to giue according to a mans habilitie.

That is not to be approued liberalitie, wherein Tullius,
is any mixture of auarice or rapine, for it is not properly lyberalitie to exact vniustly, or by violence or craft to take goods from particuler persons & distribute them in a multitude: or to take from many vniustly, and enrich therewith one person or a fewe: for the true precept concerning benefits or rewardes is, to take good heede that he contend not against equitie, ne that he vphold no iniury.

There bee two fountaines which doe approue V. a. Max.
liberalitie: that is a sure iudgement and an honest fauour.

He onely is liberall, which distributeth according to his substance, and where it is expedient. Aristotle.

Liberalitie taketh his name of the substance of the person, from whome it proceedeth. For it resteth not in the qualitie or quantitie of things that bee geuen, but in the natural disposition of y^e giuer.

Wonderfully is the loue of the multitude, altogether stirred with the same, and opinion of liberalitie, bountifulnesse, iustice, and faithfulnessse, and of all these vertues which appertaine to the mildnesse of maners, and gentlenesse. Tullius.

It should seeme that as man being y^e most pryncipall Theophr.

Of Diligence.

tious and goodly creature of all others vpon the whole earth, and so in large manner wonderfully endewed with diuine grace, from the highe God aboue: should in such wise most earnestly regarde his estate and creation, that not onely (as a Lord ouer them) to haue and enioy the pleasures of them (for his sufficient and needful purpose) but also moste louingly with all diligence, to se to the reliefe and comfort of those that by creation are like vnto himselfe.

Aristotle.

Liberalitie in a noble manne, is specially to bee commended, although it somewhat exceede the termes of measure. And if it be wel and duly employed, it acquireth perpetual honour to the geuer, and much fruite and singuler commoditie thereby encrease. For where honest and vertuous men be aduanced and well rewarded, it stirreth the courages of them that haue any sparke of vertue, to encrease therein with all theyr force and endeour. Wherefore, next to the helping and releuing of a communaltie, the great part of liberalitie is to be employed on menne of vertue and good qualities: wherein, is to be required a good election & iudgement, that for hope of rewarde or fauour (vnder the cloake of vertue) bee not hyd the most mortal popson of flattery. Liberalitie which is vpon flatterers employed, is not only perished, but also spilled and deuoured.

Seneca.

He is liberall that delighteth moze in good renowne, then in money.

Socrates.

A liberall man cannot bee enuious.

He that is liberal, can not lye amisse.

Giue liberally for thy profit.

A liberality maketh friends of enimies: so pride

ma-

maketh enemies of friends.

They that be liberall, do withhold or hide nothing from them whō they loue: wherby loue increaseth, and friendship also is made perpetuall and stable.

He that is liberall neglecteth not his goods, nor giueth it to all men: but vseth it so, as he may continually helpe other: and giueth when, and where, and on whom it ought to be best imployed. Hermes.

Liberality and beneficence bee of such affinitye, Tullius. that the one may neuer from the other be separate, for the imployment of money is not liberality, if it be not for a good end or purpose. Beneficence is neuer taken but in y better part, and is taken out of vertue, where lyberality commeth out of the coffer.

Lyberality causeth men to be greatly meruayled at. Alex. Scu.

A liberall hart is cause of benenolence, although Tullius. sometime perchaunce power lacketh.

That same lyberality that standeth in trauaile and diligence, is both moze honest, & also spreadeth further, and is able to profit moe.

It is the greatest parte of godlinesse, to knowe Pacuius ledge the liberality of Gods goodnesse towards vs: & to giue onely praises vnto him from whence all things are yelded to our purposes.

The summe of all.

Liberality is a certaine measure,
That springeth of fauour, friendship, and amitie,
In giuing or receiuing, lands and treasure,
After a mans substance or abilitie,
But chiefly in comforting the poore needie,

Of Temperance.

For that is liberalitie in verie deede,
To helpe the poore miserable in time of neede.

Of Temperaunce and Moderation. Chapter.vj.

Photion.

Temperaunce is a noble vertue, and chiefly appertaineth to the honourable state of mankind, whereby the princely gouernour, Reason (which raigneth as a king in man) is knowne to beare sway in man: whereby is happely tempered all his dooinges, and thereby differeth from the effect of beastes.

Temperaunce is enimie to lust, and lust is a waiting seruaunt vnto bodily pleasure.

Boetius.

Temperaunce calleth a man backe from all grosse affects and carnall appetites, and letteth him not exceede neyther in foolish reioysing, noz in vngodly sorrowing.

Cicero.

Temperaunce is the pacifier of all tumults.

Isocrates.

Grosse affections and lustes, are either vterly to be refused, or else with moderation to be vlsed.

Plutarch.

He is to be called a temperate and moderate person, which not onely hath power ouer his wanton and corrupt affects, but so endeauoureth also hymselfe, that in his Countrie he is chargeable to no man, to no man cruell or grievous, neither to anye man daungerous.

For he is tempered with the light of the heauenly grace, he is of nature familiar and gentle: he is easie so men that will come and speake with him: whose house is vnlocked, not shut, but open to all men, where euery man (as it were in tempests and stormes, may repaire for their releuement & succor.
youth

Of Temperance.

116.

Youth vntemperate and ful of carnall affections, quickly turneth the bodie into age, to be full of infirmities, foule and feeble.

Anaxag.

When the vnbzidled carkas oz fraile flesh of man, is not well tempered oz discreetly ruled, but ouer- much cherished, set at libertie, and pampered, then is the soule the lesse regarded oz looked vpon, but abideth in most disfozmed state and miserable. And the moze delicatly the bodie is handled, the moze stubburnly it wzastleth against the minde, and doth cast it of, euen as a horse too well cherished, bseth oft to cast his rider. The heauie burthen of the bodie soze oppzesseth the minde.

Cicero.

We cannot commend temperance, which thinketh that y chiefe good thing consisteth in pleasure, for temperance is thereto an enemie.

As Temperaunce doth mittigate all grose appetites, and causeth them to be obedient to reason, and doth preserue the iudgement of the mind: So temperance is therto an enemie, for it greally troubleth and inflameth much the minde.

Cicero.

If thou woldest consider the excellencie of mans nature, and the dignitie thereof, thou shouldest wel perceiue, how foule and dishonest a thing it is, to be resolued into lecherie, immoderate eating and drinking, and to liue loosely and wantonly: & contrarily, how, honest, faire, and commendable a thing it is, to liue continently, temperatly, sadlye, and soberly.

Tullius.

He is worthis to be called a temperate and moderate person, which firmly gouerneth and bzidelth (through reason) the vice of sensualitie, and all other grose affections of the minde.

Thucidi.

Of Chastitie.

The summe of all.

Of all noble vertues that God giueth to man,
And(vvherby as reasonable)is knovven frō beasts,
Temperance is of force, apprehend it vvho can,
To bridle grose affects, which the vvise detests,
It preserueth excesse, at bankets and at feasts,
It offereth also to a contented minde,
To take with thankfulnessse, such as it doth finde.

Of Chastitie. Chap.7.

Properti⁹

Chastitie, puritie of lyfe, continencie, oz refusing the coꝛrupt pleasures of the flesh, and of this world, are pꝛecious in the sight of God: & possessed onely of those that keepe their bodyes cleane and vndefiled: and such as in lyfe refrayne from all euill.

Chastitie is the beautie of mans soule.

Chastitie and puritie of lyfe, consisteth epyther in sincere virginitie, oz in faythfull matrimonie.

Chrysost.

Homil.

de inuen.

cione cru.

The first degree of chastitie is pure virginitie: the second, faithfull matrimonie.

Abstinenencie and continencie, are louely vertues and of great foꝛce against these two capitall vices, (that is to saie) auarice and lecherie: which vices beeing refrained by a noble man, that liueth at libertye & without controlment: procureth vnto him (besides the fauour of God) immoꝛtall glorie. And that Citie oz realme, whereof the gouernours with these vices bee little oz nothing acquainted, doo abide long in prosperitie. For as Valerius Maximus sayeth: where so euer this feruent pestilence of manking hath entrie, iniurie raigneth, reproch.

Valc.Ma.

or infamie is spread, and deuoureth the name of Nobilitie.

That thou mayst auoide filthie loue, a dissolute, The filias commune, and lybidinous lyfe, (with other lyke kinde of filthinesse) embrace that loue which God alloweth, & keepe chastitie & puritie of lyfe: which consisteth in sincere virginie, or else in the faithfull state of matrimonie.

A chaste hart (which is onely seene and approued Apuleius. of God) is most precious and blessed in his sight, and therefore deserueth of all men, so farre forth to be well iudged and commended, as the wordes vttered from the mouth, the manner of outward iesture, & vsage in eating & drinkeing, and the order of apparell, seemeth to bee honest, modest, temperate and seemely.

A wise man when he is once stirred bp to the vnaturall desire of wanton and vncleane things: he will by and by charge himselfe wth the lothsome state of filthinesse, and will (sle to his power) euen from the very secret or inward consent of them, & much rather from the committed fact.

It must needes be a point of greate continencie and integritie (if it be possible for anie man) not to be caught wth the enticements of vaine beautye, comelynesse of bodie, outward and gay gloze, nor wth the vaine pleasures of the world, but to bee restrayned by the respect of iustice, equitie, cleanness, and chastitie, yea, and with the bzidle of the feare of God, not to consent to corrupt concupiscence, which dooth in that sort deceiue them (specially all carnal men) and blindeth right iudgement in them.

Some men there bee whom bodily lust tickleth Socrates, not

Of Chastitie.

not at all, such men ough not by and by to ascribe
¶ vnto vertue, which is an indifferent thing, for not
to lacke bodily lust, but to ouercome bodily lust is
the office of vertue.

Neither suffer thine handes to worke, nor thy
tongue to speake, nor thine eares to heare, ¶ which
is filthie and euill.

Socrates.

Beware of the baites of wanton women, which
are laide out to catch men, for they are great hinder-
rance to him that desireth wisdom.

¶ Flye from filthinesse of lyfe.

At thy table, let all things be pure, chaste, and ho-
ly, even as he his holy, whose gifts thou shalt there
haue in hand.

Callidor.

There be sixe things that preserveth chastitie, so-
bernesse in diet, occupation, Marpnesse of thinner ap-
parell, byndeling the senses, that is to saie, the five
wits. Also seld communication, and that with ho-
nestie, and eschewing oppoortunitie of the person, the
place, and the time.

Augustin.

Where necessitie is toynded or laide vnto chastitie,
there authoritie is giuen to lecherie, for neither
is she chaste, which by feare is compelled, neither is
she honest, which with neede is obtained.

Barnard.

Chastitie without charitie, is a Lampe without
Oyle: take the Oyle away, and the Lampe giueth
no lyght, take awaie charitie, then chastitie pleaseth
not at all.

Pontanus

That man whose minde is wholye dedicated to
the vse of vertue and puritie of lyfe, and despiseth
the vanities of this short lyfe, most certainly pre-
payleth and obtaineth saluation in the end.

The summe of all.

Because

Because flesh is fraile and procureth filthinesse,
And worketh with vvoe the soules deformitie,
It behoueth in time, to eschevv such vvickednesse,
And ioyfully to imbrace the vse of chastitie.
Handle not, heare not, nor speake that is filthy,
Dereft from the hart women light and vvanton,
For many by their baits, are caught to destruction.

THE SEVENTH

Booke .

An admonition to auoid all kinde
of vices. Cap. i.



The causes of all inconueniencies,
and hurts that maye happen to
man, are his owne vices : which
bzingeth him into the hatred both
of God and man, yea and of him-
selfe also at the length. Wherefore
the philosophers, aboue all things
haue cuer abhozred them, and by all meanes inde-
uoured to quench and destroy them, both in them-
selues, and in all other. And although ther be sun-
drie sorts of vices, some naturall, some vnnatural,
and some against nature : I thinke it not needfull
to distinguish in them, but because they be all euill,
therefore to indeuour to make them all abhozred .
Wherefore I haue in this booke, gathered the say-
ings of the Philosophers concerning the vilenesse
and corruption of the most part of them: shewing
what detrimēt & hurt commeth thzough thē, which

Of Vice,

I wish that all men would diligently note, leasse not being warned by other mens harmes they doo (thzough their owne) teach others to beware.

Of vice, Sinne, and wickednesse. Cap. ii.

Like as vertue is a garment most comely and precious: whereby the soule is garnished, to the glozie of the most high God, so vice & wickednesse, is most filthy, abhominable and vncome-ly: which corrupteth and destroyeth the soule contrarie to the will of God.

Mar. Aur. Cursed is that man, that knoweth not to bee a man: but maketh himselfe lesse then a man by his vice.

Anaxag. The life of that man is wicked, that many bewayleth: and in whose death euery body reioyceth.

Protegeus As there is nothing vpon the earth better then good creatures: so there is nothing worse then vicious and wicked men.

Aristotle, They that be dayly enclined and vtterly disposed to vice and wickednesse, shall not at anye time increase in riches, noz profit in any science.

All such as for the multitude of their sinnes and wickednesse are hopelesse, and such as haue committed thefts, and slaughters, with such other like wickednesse: the iustice of God, & their owne deserts damne vnto euerlasting death, from y which they shall neuer be deliuered.

If thou hast wickedly sinned, repent thee speedy, and tarrie not till to morrow.

Plato. Woe be to that sinfull and wicked man that hath not power to tourne from the filthy workes of bodily and vaine pleasures, that hindereth him from the

the blissefull state, and keepeth back his soule from the presence of God.

It is meere wickednesse to chaunge oz alter good lawes, to awake strife, and raise noyses, to abate noblenesse, to exalt the unworthy : to banish innocents, and honour theevs : to loue flatterers, and dispraise them that be vertuous : to embrace delights, and tread vertue vnder foote : to weepe for them that be euill, and laugh to scorn them that be good, and finally they are all wicked, that take lightnesse for their mother, and vertue for theyr stepmother.

Mar. Aug.

It is very wickednes to seeke praise by counterfained vertue.

Sinne, and seeke wickednes, where thou knowest God is not.

Hermes

An euill man is neither his owne friend, nor yet any other mans.

It is a great corruption vnto the people, to haue a vicious and corrupt ruler.

Aristotle

Beware of sinne as y serpent of the soule, which spoyleth vs of all our oznature and seemly appa-
raile in Gods sight.

Neither suffer thy handes to worke, nor thy tongue to speak, nor thine eare to heare that which is euill oz wicked.

If thou intend not to doo good, yet at the least refraine from dooing euill.

Flye and eschew thine owne vices, and bee not curious to search out other mens.

Plato

Thinke all things may be suffered, saue filthi-
nesse and vice.

As we are set in diuers pleasures by our vice, so we fall hourly into diuers miseries and are no-

Mar. Aug.

Of Vice,

ted to our great infamie.

Diogenes Nothing is euill but that which is coupled with vice and wickednesse.

He that is rooted in sinne, will not be corrected.

Plutarch. The euill which vicious persons do in the companie of a Prince, is reputed his.

Hermes. Use not familiaritie with any vicious person.

Without comparison he is worse that fauoureth euill, then he that committeth the euill, for the one proceedeth of weaknes, and the other of mallice.

Rulers and men of authoritie sinne exceedingly, that giueth other license to sinne.

It is hard for a man hauing license to sinne, to keepe himselfe therefro.

Anachar. Sinne plucketh thy soule from God, whose Image thy soule should beare.

Plato Through sinne and wickednes, kingdomes are altered and chaunged.

Iuuenal. Through sinne Princes are remooued from their royall state and dignitie.

What sin is. Sinne is an act, straying from the order of the end, which it ought to be directed vnto: contrary to the rule either of nature, either of reason, eyther of the euerlasting law.

Ambrose Sinne is the breach of gods law, and disobedience of the heauenly commandements.

August. Sinne is either that which is spoken, committed either coueted, contrarie to the euerlasting lawe.

Of sinne there bee (as from an euill tree) many branches, as the loue of our selues, the loue of pleasure, louing of whozedom, Drunkenness, gluttonie, loue of glorie, loue of honour, of ambition, and

Concupiscence. other such kinde of vices. And vpon all this wicked rabble, and such like, craftie concupiscence, waiteth

teeth as a servant at inches, in applying each of the, the objects of their kinde. And if it be not obeyed there must also needes be suffered the rule and governance of sinne. For experience so often teacheth that in this respect the mallice of concupiscence is great, and therefore to be forsaken.

There be thzee things that cause vs to sinne: The one is, foolishly flattering our selues, and to thinke, that God seeth not our sinnes: another is to perswade with our selues, that God careth not for our sinnes: the thirde is, because wee weigh not Gods iustice, but respect him to be onely merciful, we will of purpose be the more sinfull.

He that is in the seruitude of sinne, the strength thereof, and the power of Satan is such, that no vertue or strength of man, no nor the strength of any celestiall spirits, can doo anye good, or helpe to make him free: for it is onely the power of the heauenly and most mightie spirit of God, to purge freely the harts of men, and to set them free from the bondage of sinne and Sathan.

The wickednes of mans life, maketh the spirit of God dull in the hart of man, that is, not to worke in him according to his holy and diuine nature.

If a man would rightly vnderstand the high majestic and puissant state of the great and terrible God: should he not thinke that when hee hideth himselfe in darknesse, & dooing the deedes of darknes, that he should be neuerthelesse manifest vnto him in all his dooings, who is able of power to perceiue the secrets of the hart.

Where sinne by authoritie is duely punished, there the countrie and people are most happy and blessed.

Cities.

The seru-
itude of
sinne.

A good
meane to
forsake sin

Of Vice,

Cities are well gouerned, when the wicked be punished.

The feeble are defended from the mightie, and the true from the vntrue, by the vertue of Justice: who also rooteth out the wicked from among the good.

He is a vicious person, that intendeth onelye to his owne profit.

Xenocra-
tes.

If thou intendest any thing wherof may grow any goodnes, deuise to proceede with all diligence. But if by thy woozkes maye chaunce that which is euill, then be as swift to conquere thy will.

Plato.

Thou canst not alwaies keepe vnspied thy sinne and wickednes, although for a season it bee secrette and hid, for Truth the true daughter of God and of Time, hath swozne to detest all sinne, vice and crime.

Mar. Aur.

They that be euill, be alwaies double euill, because they beare armour defensiu, to defend their own euills, and armes offensiu, to assaile the good manners of other.

They liue very euill that begin alwaies to liue, forasmuch as their manye beginnings doo make their liues still vnperfect.

Hermes.

It is better to suffer death, then by compulsion to doo that which is euill.

There is but one way to goodnes, but the waies to euill are innumerable.

To be much inquisitiue about others offences, is a signe of an euill disposition.

Mar. Aur.

The greatest euil of all euills, is when a person forgetteth that he is a man, putting reason vnder foote, straining his hand against vertue, and letteth vice rule the bridle.

what

what doth it profit thee to haue an expert tongue,
a quick memoꝝ, and cleare vnderstanding, great
science, profound eloquence, or a sweet stile, if with
these graces thou hast a wicked will.

Rulers by vsing viciousnesse destroy not onely Socrates
themselues, but all others besides, that are vnder
their gouernance.

There is no good gouernour that commaundeth Plato
other to auoyde vices, and will not leaue them
himselfe.

Vertues cannot be seene in a man, except he first Hermes
put away his vices.

As some poysons are so contrary by nature, that Seneca
the one cureth the other, so is it likewise of deceits
and vices.

Hee which getteth riches or gloꝝe to a wicked Plutarch
man, getteth wine to him that hath a feuer.

If they bee miserable which haue cruell mai- Aristotle
sters, although they may goe from them: how
much are they moze miserable that serue theyꝝ vi-
ces as their maisters, from whome they cannot
flye.

There followeth wickednesse a thousand euills,
but specially that most wretched torment and vex-
ation, of an vncleane conscience.

Sinne accuseth to eternall death.

An hundreth tongues, and mouthes as many,

Although I had vvith eloquence high:

And though my voyce all Iron vvere,

In strength yet could I not declare,

The vices of men, nor yet can tell,

What paines therefore they suffer in hell.

As the heartes of the wicked, are altogether
hardened & impenitent: so they heap vp displeasure

S. i.

vnto

Virgil

Of Vice.

unto themselves against the day of wrath, and the terrible appearing of the iust iudgement of God.

The match, to kindle against vs, the fierce fier of gods wrath, is our sinnes.

Cato. The fault committed is of our selues, but God is blamelesse.

Hee is a foole that committeth sinne: he is wise that repenteth him of his sinne: but he is to bee counted most wise & flyeth from the fact of sinne.

Arnobius Every sinne is conceived first in the heart, & afterward finished in the world or fact.

The heart of man is defiled and vncleane: and all the sinnes committed by men, proceedeth from thence, as from a fountaine of all euill and mischiefe.

Plato. As in euery Rhomegarnet there is some graine rotten: so is there no man but hath some euill condition.

Socrates. As a man appeareth moze in a mist the in cleare weather, so appeareth his vice moze when hee is angry, then when he is at quiet.

Hermes. As to the good their goodnesse is a reward: so to the wicked their wickednesse is a punishment.

Plato. Like as a flie which feedeth vppon corrupt thinges, despiseth the sweete and pure hearbes, so wickednesse doth follow the wicked, displaying all goodnesse.

Socrates Like as one bzaunch of a tree beeing set on fier, kindleth all the rest: so one vicious fellow, destroyeth an whole company.

Hermes. As men for their bodily health do abstaine from euill meates. So ought they to abstaine from same for the saluation of their soules.

The summe of all.

As the soule vvhich by verrue is chiefly garnished
Doth shevv and set forth gods eternall glory,
So the soule that vvith vice is replenished,
Forgetteth god and sinneth most vvickedly,
Embrace then vertue, for vice is most filthy,
And vertue at no tyme in man can shine cleare,
while vice and vvickednesse in him shall appeare.

Of ignorance and Errour. Cap. iij.

Ignorance is a madnesse of the soule : which Plato.
while it laboureth to attain the truth, is con-
founded in the knowledge of it selfe.

• Great is the hurt that hath chaunced by igno-
rance.

They which bee ignoraunt and of euill disposi-
tion bee vnhappy : For where ignoraunce and Plato.
sinne is, there infelicitie and misery most plainly
appeareth.

To be ignorant of gods true seruice, is not to
bee commended : but to bee rather vtterly blamed
and punished by the hand of God.

As the light of godly knowledge, encreaseth ver-
tue, and woorketh a godly life : so the darkenesse of
ignoraunce hindzeth vertue, and encreaseth a wic-
ked life.

There is nothing worse then to liue beastly and Plato.
out of honest order : and the greatest and mooste
euident cause and token thereof, is, the sinne of ig-
norance : whtch is an vtter enemie, and contrary
to the vertue of knowledge.

S. ii.

The

Of Ignorance,

Plato.

The ignoraunce of knowledge that is in brutish beastes, maketh plainly the difference betweene man & them: for so much differeth man from the dull and brutish beast, as he sheweth himselfe by knowledge to be clerely vnspotted of ignorance.

Cristippus

What ignorance is of grosse and dull sense, and lacketh the capacitie of knowledge: and finally brutishnesse is verie ignorance.

Plato.

As ignorance maketh a man beastlike, and keepeth him low, and in the state of beggerie and miserie: so knowledge putteth away beastlinesse, it raiseth a man vp, & setteth him in the seate of dignitie.

The doctrine of Gods truth is an instruction of them that be ignoraunt: for the minde of man is not so bright by the light of nature, that it can by thowne sharpnesse know the thinges that be of God, and necessary to be known for the saluation of man: wherefoze it behoueth him to haue a more godly light, whereby, hee may haue the true light, and thereby bee truely taught: that is to saye, by the light of the spirite of God, in the vnderstanding of the word of God.

An ignoraunt manne may bee known by thre pointes: hee cannot rule himselfe, beecause hee lacketh reason: hee cannot resist his lustes, because hee lacketh witte, neyther canne hee doe what hee woulde, beecause hee is in bondage to a woman.

Socrates

There is none so ignozant as hee that trusteth most to his owne witte: none so vncertaine as hee that most trusteth fortune: nor any so much out of quiet, as he that is combzed with an vnruely brawling wyfe.

The

The boldnesse of the ignozant, ingendereth all euills.

Through lacke of wit, springeth much harme: by meanes of ignozance much good is left vndone.

The ignozant in their bankets vse minstrellie to cheere them, but the learned with their voyces, delight one another.

He that is ignozant in the truth, and led about wih opinions, must needes erre.

It is a great shame for an olde man to bee ignozant.

It is a shame to be ignozant in that, which every man ought to knowe.

He is an ignozant foole, that is gouerned by womens counsaile.

He that doubteth and meruaileth, seemeth to be ignozant.

It is better to be ignozant in vile things, then Pithag. to knowe them.

Hee that knoweth not howe much hee seeketh, Socrates. dooth not knowe when to finde that which hee lacketh.

That which is well done, is done wittingly: but that which is euill done is done ignozantly.

Ignozance in a Prince is a stroke of pestilence, Mar. Au. it slayeth diuers, and infecteth all persons, and vni-
peopelth the realme, chaseth away friendes, and
giueth hart to enemies of straunge nations, & were
befoze in dzead: and finally damageth his person,
and slaundereth euery one.

Idlenes ingendzeth ignozance, and ignozance in- Plato.
gendzeth errour.

Of small errors not let at the beginning, spring-
geth great and mightie mischiefes.

Of Ignorance

August.

The beginning of error is, to thinke those things to please God, which pleaseth our selues: & those things to displese God, wherat we our selues be displeased.

Those things be verie delectable and pleasaunt vnto vs, which do either like our eies, with their outward curiositie, glistering and gaynesse, either our eares with some speciall pleasauntnesse: and therefore doe wee also thinke that they doe in like maner please the diuine senses of the most holic and heavenly God.

Mar. Cels.

It is an old saying, that the multitude of them which do erre, and their agreement in that error, cannot neuer make the error allowable.

Cyprian.

Custom without truth is but an olde error.

He is as well out of the way, which doth commit an error, seduced by the iudgement or enticement of another body, as he that is seduced of him selfe.

It is most right that they which doo refuse the gift of the knowledge of God, should be again refused, and haue it taken farre from them: and bee ouerwhelmed to the vttermost, with the curse of ignorance and errors.

An error is not overcome with violence and truth.

Error at the ende is knowen to bee euill, and truth thereby is much the better knowen.

He that erreth befoze he know the truth, ought the sooner to be forgiven.

Mar. Aur.

The oneie vnderstanding which is dasked in errors, and depraued in mallices, cannot bee healed by medicines, nor redressed by reason, nor holpe by counsaile.

The

The summe of all.

Ignorance of the soule is very madnesse,
Which while it laboureth the truth to attaine,
Is confounded and wrapped in heauinesse,
Through selfe knowledge, and feeblenesse of braine.
Yea, this is also most euident and plaine,
That as ignorance is bred by idlenesse,
Euen so is error by ignorance doubtlesse.

Of Foolishnesse. Cap. iiii.

There is no greater enimie to mankinde, then Pithag.
folly.

To be ouercome with affections, is a plaine
euident token of foolishnesse.

Among the foolish he is most foole, that know-
eth but little, and sheweth himselfe to know much.

A foole cannot be knowne among fooles, nor a Mar. Aur.
wise man among sage folke.

It is a foolishnesse to intend much to dreames.

Fond and foolish dreames deceiue them that put
their trust in them.

They be grosse and foolish Whisitions, which
take any counsaile at the patients dreames.

When God will sende dreames & visions, they
chaunce to wise men in the day time.

It is a lamentable and miserable thing, a wise Hermes.
man to bee vnder the rule and gouernaunce of a
foole.

Miserable is the state or change of the wealthy Legmon.
or poore woman, that in steede of a wise man and
godly, she fasten vpon a foole, to gouern her person,
her goods and family.

S. iiii.

It

Of Foolishnesse.

It is a foolish madnesse to think that rich men be happie.

It is better to be wise and poore, then to be foolish and a great Lord.

It is a shame to make the disciples of fooles, masters of Princes.

Protege?

Seeke not the gouernance of a foole, for hee cannot peyle nor conceiue who doth him good, no more then a horse or any other brute beast, which taketh no heed whether he be charged or burdened with golde or grauell.

Instruction in a foole increaseth more folly.

It is foolishnes for a man to boast himselfe of such feates, as other creatures by nature can doe better then he.

Tullius.

It is the propertie of a foole to seeke out other mens faults, and forget his owne.

Mar. Aur.

Among wise men the foole is made bright, and among fooles wise men do shine.

Chilon.

A foole that from base pouertie is raised vp to riches and worldly prosperitie, is of all men most forgetfull and vnfriendly to his friend.

Protegi?

The more riches a foole hath, & verier foole he is

It is a great folly for a man to muse much vpon such things, as do passe his vnderstanding.

Socrates

Giue not too light credence to a mans words, nor laugh thou them to scorn: for the one is the propertie of a foole, and the other the condition of a mad man.

Diogenes

A well fauored & faire person that is a foole, is like a faire house & an euill host harbored therein.

Mar. Aur.

There is nothing so assured, but the recurrence thereof ought to be feared, if a foole haue the guiding thereof.

Many

Many times of wise young men commeth olde
fooles, and of young fooles customablie commeth
wise olde men.

It is no generall rule that all persons shall al-
waies be young and litght, noz that all old persons
should be alwaies wise.

This is most true, that if the young men bee
borne with follye, the olde man liueth and dyeth
without couetousnesse.

Trust not a foole in his foolishnesse.

Protege?

They that are prudent, though they be deman-
ded, say little, but foolish folke will speak to much,
without the asking of any question.

The beasts are more profitable to labor & earth, Mar. Aur.
then & foolish persons be to serue in & comon welth.

Like as raine cannot profit the corne that is so- Seneca.
wen vpon drie stones: so neither teaching noz stu-
die may profit a foole to learne wisdom.

The summe of all.

There is to mankinde no greater enimie,
And that more hindereth his estimation,
Then the loathsome burthen of beastly folly,
Which plainly appeareth in each condition.
Fooles are ouerthrowen with their light affection,
And as corne vpon stones is sown in vaine,
Euen so are good counsailers to a foolish braine.

Of Wine and Drunkenesse. Cap.v.

The wine bringeth forth three grapes, the first Anachar.
of pleasure, the second of drunkennes, the third
of sorowe.

Like

Of Wine,

Hermes.

Like as with water malte is made sweete: even
so a sorrowful heart is made merry with wine.

Roetius.

Wine inordinate ly taken, troubleth mans reason, maketh dull vnderstanding, enfeebleth remembrance, sendeth in forgetfulnesse, poureth in errors, and bringeth forth sluggishnesse.

A small quantitie of wine is sufficient for a wise and learned man, yea for anye man, for therewith when he sleepeth, he shall not be troubled, nor feele any paine.

As too much wine weakeneth the sinewes in a man: so it also killeth the memorie.

Isocrates

wine vnmeasurably taken is an enimie to the soule.

Much wine and wisdom maye not agree, for they be two contraries.

Wine giuen out of time may be annoyance.

By wine beautie fadeth, and age is defaced,
Wine maketh forgotten, that late vvas imbraced.

Wine and wrath downeth both the reason and senses.

**Galene de
sanitate tu
enda, liber
quintus.**

Of too much drinking proceedeth droopnes, wherewith the body and oftentimes the visage is swolne and defaced: beastly fury, wherewith the minds be perished: and of all other most odious, swyne dronkenesse, wherewith both the bodye and soule is deformed, and the figure of man is as it were by enchantment transformed into an ouglye and loathsome Image.

It is not to be permitted, that perfect and pure wine without alaye of water, shoulde in any wise be giuen to childzen: forasmuch as it humecteth the body, or maketh it moyster or whotter then is convenient.

Also it filleth the head with fume, in them specially, which bee lyke, as children of hat and most temperance.

To take excesse of drinke is every where abhominable. Diogenes

Excessive bibbing and drinking, pricketh fast forwards to lecherie.

To drinke wel, is a propertie meet for a sponge, Demosthenes, but not for a man.

Dronkenness is an abominable vice in a teacher.

A drunkard is unprofitable for any kind of good service. Plato.

Dronkenness undoeth him & delighteth therein: wrath maketh a man a beast, but dronkenness maketh him worse.

Dronkenness maketh a man unruly.

Dronkenness ought to be eschewed of all men, Plato. but specially in rulers, watchmen, and officers.

Like as when the wine spurgeth, it breaketh the vessels, and that which is in the bottome, cometh up to the brim, even so dronkenness discovereth the secrets of the heart. Plutarch.

The best meanes to keepe a man sober, is to beholde, see, and remember, the filthy beastynesse of drunkards. Anacharsis.

The summe of all.

The vine freshly flourisheth, and yeedeth his kinde,
Three sundrie grapes, and of contrarie condition:
Of pleasure, of dronkenness, and of sorrow, thus we find,
By dayly experience, through our grosse affection,
Vine inordinately taken troubleth mans reason,
And the filthines of drunkards: if thou see & remember,
shall sufficiently admonish thee, to keepe thee sober.

Of

Of Lying

Of Lying and blasphemie. Cap. vi.
deceit.

Lying is a sicknesse of the soule, which cannot be cured but by shame or reason.

Lying is a monstrous and wicked euill, that filthily defileth and pzophaneth the tongue of man: which (of God) is otherwise consecrated, euen to the truth, and to the vtterance of his praise.

Solon.

By lying, the truth is broken, God therby greuously offended, and our owne state also and our neighbours much empai red: who taketh harme, when in lying we will seeme to gratifie others.

By lying, faith and credit (which wee maye not lacke) is greatly weakned, and somtimes cleane taken awate.

Cicero.

He is not to be credited, which hath once violated his oath: yea, although hee sware by all the Gods.

It is not good to credit them which will lie for aduantage.

It is not the propertie of a good man, to lye for profits sake.

Hee that accustomably is affect to lying, shutteth out himselfe from the companie and pzesence of God: and most horribly ioyneeth himselfe to the diuell, yeelding himselfe to his bitter bondage and power.

He that lyeth (bearing the countenance of an honest man) by his outward countenance of honestie, sooner deceiueth & seduceth, then manye other, appearing to the contrarie.

Properti?

He horribly lyeth and flattereth, that corruptlye repozteth a known wicked man to bee happye and blessed.

blesed.

There is no difference betweene a greate teller of Seneca's sayings, and a lyer.

Let him be of lyke credit wyth thee, which is a lyer, and such a one as is full of wordes

Beware of lyers and flatterers, and if thou be in Hermet's

the companie of a lyar: but if thou must needs keepe companie with hym, beware that in anie case thou beleuee hym not.

There is no goodnesse in a lyer.

He that dare make a lie to his father, or seeketh Plato
Tercianus
meanes to deceiue him, such a one nuch moze dareth
to doo the like vnto another.

Beleue not him which telleth thee a lye by another bodie, for he wyll in lyke manner make a lie of thee to another man.

He ought not to lie that taketh vppon him to instruct other.

It is lawfull for a gouernour for the maintenance of his estate, and sauegard of his people to lye, but not for a subiect to lie in anie cause.

The reward of a lyer, is, that hee be not beleued Solon.
of that he speaketh.

A common lyer, not to be double in his tale, needeth a good memoize. Pythag.

A boaster is moze to be despised then a lyer.

A wicked soule is knowen by that it delighteth in lyes and blasphemie.

Therefore if at anie time thou takest vpon thee to swear, see that thou swearest not (by the will of the diuell) falsly and vntruely, either vainely and triflingly throught the common manner of cursed custome, wherby the vengeance of God shall fall
infir

Of Lying

Of Lying and blasphemie. Cap. vi.
Deceit.

Lying is a sicknesse of the soule, which cannot be cured but by shame or reason.

Lying is a monstrous and wicked euill, that filthily defileth and pzophaneth the tongue of man: which (of God) is otherwise consecrated, euen to the truth, and to the vtterance of his praise.

Solon.

By lying, the truth is broken, God therby greuously offended, and our owne state also and our neighbours much empaiied: who taketh harme, when in lying we will seeme to gratifie others.

By lying, faith and credit (which wee maye not lacke) is greatly weakned, and sometimes cleane taken awate.

Cicero.

He is not to be credited, which hath once violated his oath: yea, although hee sware by all the Gods.

It is not good to credit them which will lie for aduantage.

It is not the propertie of a good man, to lye for profits sake.

Hee that accustomably is affect to lying, shutteth out himselfe from the companie and presence of God: and most horribly ioyneeth himselfe to the diuell, yeelding himselfe to his bitter bondage and power.

He that lyeth (bearing the countenance of an honest man) by his outward countenance of honestie, sooner deceiueth & seduceth, then manye other, appearing to the contrarie.

Properti?

He horribly lyeth and flattereth, that corruptlye reporteth a known wicked man to bee happye and blessed.

blesed.

There is no difference betweene a greate teller of Seneca's sayings, and a lyer.

Let him be of lyke credit wyth thee, which is a lyer, and such a one as is full of wordes

Beware of lyers and flatterers, and if thou be in their company, punish them. Hermes

Flie the companie of a lyar: but if thou must needs keepe companie with hym, beware that in anie case thou beleuee hym not.

There is no goodnesse in a lyer.

He that dare make a lie to his father, or seeketh to deceiue him, such a one much more dareth to doo the like vnto another. Plato
Terencius

Beleue not him which telleth thee a lye by another bodie, for he wyll in lyke manner make a lie of thee to another man.

He ought not to lie that taketh vpon him to instruct other.

It is lawfull for a gouernour for the maintenance of his estate, and sauegard of his people to lye, but not for a subiect to lie in anie cause.

The reward of a lyer, is, that hee be not beleued of that he speaketh. Solon.

A common lyer, not to be double in his tale, needeth a good memorie. Pythag.

A boaster is more to be despised then a lyer.

A wicked soule is knowen by that it delighteth in lyes and blasphemie.

Therefore if at anie time thou takest vpon thee to swear, see that thou swearest not (by the will of the diuell) falsly and vntruely, either vainely and triflingly through the common manner of cursed custome, wherby the vengeance of God shall fall
infi-

Of Lying.

Infinitly vpon thee, to confound thee heere in thy lyfe, and after that to be dampned for euer with the diuell, & wyth all his malignant members: But in swearing, sweare lawfully: for oaths lawfully taken and in due time, Kings, Princes, Judges, Rulers, and all magistrates themselves refuse not the same: for common lawes by that meanes are, or ought to be enermore truly obserued and kept vniuolate. By lawfull oaths, iustice is with indifferencie ministred, innocent persons, Orphanes, widowes, and pooze men are defended from cruell murderers, from oppzessours, from the periured, from lyers, from outfacers, shamelesse persons, and theeuers; that they suffer by them in iniurie, or take anie harme at their hands. By lawfull oaths also, mutuall societie, ainitie, & good order, is continually kept in all Communalities, as in Cities, Boroughs, Townes, and Villages. Againe, by lawfull oaths, the truth of malefactozs is searched out, wzongfull dealers the more sharply punished, and the sustainers of wzong are iustly restozed to theyr right, wherefoze to sweere lawfully thou mayst be bolde, it is no euill thing: for it bzingeth therewith to thy reioysing, many godly, good, and necessary comodities: whereas to the contrarie by false swearing, lying, and custome in blasphemie, heapes of incommodities, shall fall dayly vpon thee to confound thee.

The summe of all.

The soule with lying, is often infected,
As vvith a pestilent and hurtfull maladie,
The soule in that state, is knowen to be vvicked,
Where-

Whereof shame or reason, is thonly remedie :
And as great tellers of newes, are seldome credited
So lyars and boasters are alwayes despised.

Of Flatterie. Chap.vii.

Flatterie is a pestilent and noisome vice. Diogenes
The flatterer diligently applieth to the time. Ennius.

To flatter, glose, or lie, requireth glorious, late
and painted wordes, whereas truth desireth a simple
and plain utterance, and no glosing nor fawning
at all.

Of slanderers and flatterers, take heede if ye will, Diogenes
For neither tame nor vild beasts can bite vs so ill,
For of wild beast, slander is the most biter,
And of the tame most biteth a flatterer.

For a man much better it is among raueners
To fall, and be taken then among flatterers, Theophr.
For Rauens but of flesh, dead bodies doo deprive,
But flatterers deuour men vvhile they be aliue.

Like as a Camelion hath all colours saue white, Hermes
so hath a flatterer all points saue honestie.

As a looking glasse representeth euery thing that
is set against it : euen so doth a flatterer. Aristotle

Lyke as the shaddowe followeth a man continuallye
whatsoever hee dooe : euen so a flatterer Plutarch.
whatsoever a man dooth, applyeth himselfe to
the same.

Knowe thy selfe, so shall no flatterer be- Socrates
guyle thee.

Within thy selfe, beholde well thy selfe, and Seneca.
to knowe what thou art, giue no credence to
other.

Flatter not, nor be thou flattered.

The

Of Flatterie.

Plutarch.

The familiar companion, which is alwayes like pleasant, and gapeth for thanks, and neuer biteth, is of a wise man to be suspected.

They that haue good wits may soone perceiue and finde out flatterers, which sometime by hymselfe diligently considereth his owne qualities, and naturall appetite: For the companie or communication of a person familiar, which is alwayes pleasant and without shapnesse, enclining to inordinate fauour and affection, is alway to be mislyked.

As the wormes doe bzeede most gladly in soft woode and sweet, so the most gentle and noble wits inclined to honour, replenished with much honest & curteous manners, do soonest admit flatterers, & be by them abused.

Those men are most worthe to suffer shamefull death, that with false adulation doo corrupt, and adulterate the gentle and vertuous nature of a noble man. He that peruersly instructeth & flattereth, slayeth both his own soule, and seeketh to destroy the good renowme of his master.

Isocrates.

A godly Prince or gouernour, lyke the father of a Countrie, by his excellent wisdom, and the rule of iustice, wyll prouide that all false flatterers, false accusers, & their arbitours, may be so punished, & they and all other persons of lyke inclination, may bee afraide to abuse the clemencie and gentle natures of such vertuous and gracious gouernours.

Flatterie from friendship is hard to bee discerned: For as much as in euerie motion and affect of the minde, they bee mutually mingled together.

Mar. Aur.

The moaths and soft wormes fret the cloth: and the canker worme pearseth the bone, and flattering men beguile all the world.

Let no men perswade thee by flattery to do any
euill, noz to beleue otherwise of thy selfe then thou
art in deede.

Neither flatter noz chide thy wyfe befoze Socrates
straungers.

Neither flaunder, noz flatter, noz bee no seeket
out of other mens matters: set thine own woꝝks
alwayes befoze thine eyes, but cast out other mens
behinde thy backe.

The summe of all.

Flattery from friendship is hardly disseuered,
Being mutuallꝝ knit, with the effects of the minde
Busie bodres & pickthanks are not to be trusted,
As vwise men their subteltie vwill quickly out finde
Nobles by flattery are often made blinde.

And as vworms in soft vwood do breed most gladly
So gentle and noble vvittes, are hurt by flattery.

THE EIGHT

BOOKE.

Of .vij. capital vices commonly called
the vij. deadly sinnes.

Of Pride and Arrogancie. Cap. j.



God and good men.

Pride, statelines, loftines of minde
oz arrogācie (an enīl affect, grou= Cleobul?
ded by the diuel in y hart of man)
is an ougly & lothsome monster in
the sight of god: a vice most ody= ble,
vntreuerent, hateful, hurtful, &
to bee vtterly abhoꝝred, bothe of

T. h.

Pride

Pride is the onely ground or chiefe cause of all variance, hatred, and mischiefe.

Polion.

What wicked euill is there committed vpon the earth, at any time, either against God or good men: which the proude hart of man attempteth not.

Among the proude men of this world: Emulation, hatred, contention, and variance, is alwayes common.

The Almighty and righteous God: as he resisteth mightily & iustly, the contemptuous, haunte, and proude: so he detesteth and vtterly abhorreth, the whole broode of priuie misers, secret underminers, hypocrites, and double dealers: specially all those, which (vnder the pretence of amitie, and with the onely outward face of godlinesse, do long cloke their malice) & with the continuance of time, they may accomplish their mischeuous purposes.

Tullius.

There must bee vsed amongst men a lowly and milde beehaviour, and a decent reuerence one towarde another (as becommeth good and humble men) not onely vnto those of the higher sort: but also to all the reste of meaner degrees: for otherwise, it should not onely bee a signe of great arrogancie and pride, but also a plaine cause of iudgement, that such a one sheweth himselfe to be altogether not onely lawlesse, but also shamelesse and without honest regarde what enery man to thinke of him.

Pholippes

If thou wilt bee beloued both of God & good men, thou maiest not be proude of the good giftes of God: whether of wisdom, policie, beantie, comelinesse, strength, authoritie, or riches, for it is one God & is onely wise, politique, puissant, amiable, wealthy, and full of all felicitie.

But not elated nor proudly puffed up againste Plotinus.
thyne inferiour or poore neighbor, swell not in pride
against him: ouer-look him not wth an haught, stout,
and statelie countenance: but with the spirit of
humilitie, gladly embrace him, be gentle vnto him,
frame fauourably thy good countenance towards
him, speake friendly vnto him, and benefit him (by
all meanes) if thou maiest happely help him.

Abuse not thy state, hate pryde, desire to be clem- Monta.
ly, and not gorgeous in thyne apparell.

And howsoeuer God thy maker hath formed
thee, thinke well with thankfulness of his worke-
manship, and deforme not thy selfe like a monster.

A man should be kept in such apparell, & should
not be to neate, neither yet to filthy, but such as
might auoid an vnseemely, rude, & beastly negligēce.

Pryde should not of young men be followed: it Alex. Sew.
should of olde men be vtterly disdeyned, and finally
of all men suspected and feared.

As God vnto the godly is most sweete, gentle
and lowely, euen so to the wicked, proud and sinfull
he is very sower, sharp, and rough, specially appea-
ring & felt for euer vpon them, in the terrible daye
of death, dampnation and vengeance.

The summe of all.

Pride is a vice most monstrous and hurtfull,
And thonly ground of all mischief & discord,
Pride vvoideth vwith strife the hauty & dildainful
Pride breaketh the band of amitie & concord.
O humble thy selfe then, and feare the Lord,
Be alwayes gentle, to thy friend or brother,
Weare comely apparel, and care for none other.

C.ij.

Of

Of Enuie,

Of Enuie.

Cap. ij.

Pithago-
ras.

Enuy and flander are two bzetheren: which
are euermoze linked together for a mischiefe.

Seneca.

Experience hath so taught of enuie that she
hath beene the destroyer of many.

What is there that enuy hath not defamed, or
malyce left vndefiled? truly no good thing.

Debate, disceit, contention, and enuy, are the
fruites of euill thoughts.

Mar. Aur.

Them that fortune hath raised moste highly, a-
gainst them spzeddeth the greatest poyson of enuy.

It is better to bee fellowe with many in loue,
then to bee a king with hatred and enuie.

Titus Li.

Enuie is blinde, and can doe nothing but dis-
praise vertue.

Mar. Aur.

Cursed enuy prepareth poison secretly for them
that be in rest among diuers pleasures.

The abundaunce of welfare and felicitie, hath
caused cruel enuie to be in many.

Plato.

Unhappy is the state of malicious and enuious
people.

Aristotle.

Shame of himselfe, is the end of indignation.

Mar. Aur.

Enuie is so enuious, that to them that of hir are
most denyed, and sette farthest of, shee geueth most
cruell strokes with hir feete.

Diogenes

If any man say euill of thee and envyeth thee,
sette not thereby, and thou shalt disapoint him of
his purpose.

As rust consumeth Iron, so doth enuie & harts
of the enuious.

Alex. Max

Enuious menne are tormentours vnto them-
selues.

Be not enuious at an euill mans prosperitie, for
surely his end shall not be good.

whereas is no light, there is no shadowe, and Plutarch.
whereas is no wealth, there is no enuie.

Cursed is that wealth that euery man enuieth.

Hard is the remedie against enuie.

Reade all that can be read, and imagine all that Mar. Aur.
can be imagined, demaund all that can be demaun-
ded, and thou shalt finde none other remedie against
this cursed enuie, but to banish vs from all prospe-
ritie, and to sit with aduerse fortune.

All the world is full of enuie.

It is a scabbe of the worlde to bee enuious at Tullius.
vertue.

Enuie groweth by among vertues.

Those are to be hated which in their actes bee Pacunius.
fooles, and in their words be Philosophers.

Malice drinketh the more part of his owne be- Seneca.
nim. The poisons which Serpents continuallye
doth keepe wythout anie harne, they spewe out to
others destruction: But the malicious contra-
ry wyse hurteth no man so much as themselves.

Lyke as grieve, is the disease of the body, so is ma- Hermes
lice a sicknesse of the soule.

Hee is most wicked that is malicious against
his friendes.

Prīue hatred is worse then open malice.

As a sparke of fire, or the snuffe of a candle negli- Plato.
gently left in a house, may set a whole town a fire:
So of prīue malice and disoord, commeth open de-
struction of people.

He is vnhappy, that continueth in malice.

He is not perfectly good that hateth his enimie:
what is he then that hateth his friend:

Of Enuie,

Diuersitie of opinions causeth great strifes and hatred.

Aristotle. Walke not in the way of hatred.

When vehemently hate them that haue a proude and haucie countenaunce, bee they neuer so high in estate or degree.

Malitious wordes discovereth the guill of the heart.

The way to suppress mallice, is not with stoutnesse to suppress it with malice: but with meeknesse, gentlenesse, long suffering, and patience.

Mar. Aur. The grudge, hatred, and malice of them that be euill, iustifieth the iustice and sentence of them that bee good.

Nothing is moze wretched then to hate: by the which affect, the diuells be most miserable.

That is worthely hatefull, whatsoever hath a certaine peculiar malice to hurt.

Hastinesse causeth repentance, and frowardnesse causeth hinderance.

Pichag. He is able to vanquish his enimie, that is reasonable in his demand.

Threaten no bodie, for that is unmanlike.

When thine enimie dooth threaten thee, trust not his flattering & faire dissembling face: for serpents neuer sting so deadly, as when they bite without any hissing.

He that seeketh the fellowship of his enemies, seeketh his owne destruction.

Take not thy enimie for thy friend, nor thy friend for thyne enimie.

Socrates The iniurie of a friend is moze greivous then the iniurie of an enimie.

~~Proverb~~ Better is an open enemy then a friendly foe.

Of Wrath,

132

The summe of all.

Enuie and flaunder are to mischieuous vices,
And knit still in vnitie, to a vicked end,
To defame or kill, they are full of deuices,
They regard none estate be he foe or friend,
Enuie all empaireth, and doth nothing amend,
Dignitie, vwealth, and vworldly felicitie,
Doth cause cruell enuie to be in many.

Of Wrath. Cap. iij.

Wrath or irefulnesse is a vice most vglye, and
and furthest from all humanitie. For who be-
holding a man by furie chaunged into an hor-
rible figure: his face infarced with rancour, his
mouth foule & embossed, his eyes wide staring, &
sparkling like fire: not speaking, but as a wild bul,
roaring and baying out words despitefull and be-
nimous, forgetting his estate and condition, forget-
ting if hee bee learned, yea, and forgetting all rea-
son: who (I say) will not haue such a passion in ex-
treame detestation.

Anger is an heavines and vexation of the mind, Aristotle,
desiring to be reuenged.

Anger is the worker of enmitie and hatred.

Wrath commeth of feeblenesse of courage, and Hermes
lacke of wit.

To the wrathfull, anger appoacheth.

Women are sooner angrie then men: the sicke
sooner then the healthie, and olde folke bee sooner
moued then the young.

Time appeaseth anger.

Plato,

Anger if it be but a lyttle deferred, the force
thereof greatly asswageth: but if it bee suffered to
abide

C. iij.

Of Wrath.

abide and continue, it increaseth vnto the greater mischief.

He that is inclined to his owne will, is neere the wrath of God.

Hermes.

Wrath and reuengeaunce taketh from man the mercie of God, and destroyeth and quencheth the grace that God hath giuen him.

If thou haue not so much power as to refraine thine ire, yet dissemble it, and keepe it secret, and so by little and little forget it.

Forget thine anger lightly, and desire not to bee reuenged.

As fire beeing kindled but with a small sparke, worketh oft times great hurt and damage, because that the naturall fiercenesse that of it cannot easily or sooner be quenched: So, when the raging sparks of anger, hatred, and enuie, doo set on fire the heart of man, they oftentimes prouoke moze mischief then possible befoze was thought, and stirreth forwards such great and horrible offences, as cannot afterwards bee refozmed: and therefore wyth the greater grieve lamented, and euen so most iustly bewailed all the dayes of their lyfe. And heereof wee may truly say, that the well or head spring of mans slaughter, is anger & wrath, hatred, enuie, mallice, and such lyke.

In woordes multiplyed, manslaughter is often committed: that is, when we vtter the poison of our hearts, wyth such pearcing or cankered words or speeches, whereby is easily perceiued and felt from vs, the most bitter venom of death, we also commit haynous murther, when we do railingly burst out agaynst anie man, into slanderous and contencious woordes: whereby he may loose his

his estimation and credit, and procure through the
lyke, to take awaie his good name and fame.

Eschew anger, though not for wisdoms sake, yet
for bodily healths sake.

It is verie prophane and an horrible thing, a
man to be furious and angrie.

He best keepeth himselfe from anger that alwaies Isocrates.
doth remember that God looketh vpon him.

Nothing is so detestable, or to be feared, as wrath
and cruell malignitie.

In correcting, wrath is principally to be forbid-
den: for he that punisheth while he is angrie, shall
neuer keepe that meane, which is betweene too
much and too little.

Be not hastie, angrie, nor wrathfull, for they be
the conditions of a foole. Neither reprove a man in
his wrath, for then thou canst not rule him.

Wrath leadeth shame in a lease.

It is a great matter to see a wise man angrie.

It is a foolynesse or rather madnesse, for a man
to be angrie for that which cannot be amended: or
to desire the thing which may not be attained.

He hath great rest that can refraine himselfe from
anger.

Forgiuenesse is a valiant kinde of reuenge- Seneca.
aunce.

Quietnesse is sure, but rashnesse is dangerous.

Wrath and hastinesse are verie euill counsay-
lours.

Lyke as greene woode, which is long in kin- Plato
deling, is hotter then the drie when it is fired:
So hee that is selde and longe ere hee bee angrie,
is harder to bee pacified then hee that is soone
bexed.

The

Of Sloth,

The summe of all.

Irefulnesse or vrrath is a most cruel vice,
Accursed of good men, hatefull and vgly,
Repugning peace that sweete vertue of price,
Which knitteth both God and man in amitie,
It is contrarie also to humanitie,
And as the godly and wise dooth detest it,
So the vvicked and foolish doth embrace it.

Of Sloth and Idlenesse. Cap. iiii.

Legmon. Sloth is a vice, reprochfull, hurtfull, and filthy,
Sberie hatefull in Gods sight, bestiall and noy-
some in a common wealth.

Slothfulnesse, vncleannesse, sicknesse, dulnesse
of wit, forgetfulnesse, idlenesse, lightnesse of life, de-
ceitfulnesse, wicked destinie, impietie, perurie, and
beggerte, all these hang together in vnitie, to the de-
struction of the wretched and slothful foolish body.

Sloth purchaseth dispraise, shame, and vtter de-
saunce of all men.

Mar. Aur. Many things we haue seene, and of credible per-
sons we haue heard, which haue seemed to vs ve-
rie euill, and not one of them all good, specially one
which offendeth God, slandereth the world, peruer-
teth the common wealth, and endamageth the per-
son selfe: which is cursed sloth and idlenesse, that
destroypeth them which be good, & vtterly bringeth
to naught them that be euill.

What
idlenes is Idlenesse (that is to saie) the ceasing from ne-
cessarie occupation or studie, is the sinke which re-
ceiueth all the stinking chanells of vice, which being
once vzinful, sodainly runneth ouer thzough & city

of countrey, and with his pestiferous aire, infecteth and poysoneth a great multitude before it maye **Alex. Secy.** be stopped or cleansed. And that notwithstanding the people being once corrupted with this pestilence, shall with great difficultie & with long tracts of time be deliuered, & that a great part of the people shall perish, before it be well brought to passe.

Above all things flye idlenesse, which is a thing both to the bodie and to the soule, like a cankering rustinesse, and as an eating consumption it wasteth to naught, both vertue and strength.

Idleness is called the graue of living men. **St Anachar.** It is a thing wherein life dieth. And thereby the soule of man is twice buried in him: once in his body, and next in his sloth.

A man that passeth his life without profit (as **Plato.** one unworthy to live) ought to haue the rest of his life taken from him.

The filth of secret chambers, the stinch of the pumpes in ships, nor the ordures of Cities, doo corrupt and infect the ayre so much, as idle folke doo the people. **Mar. Aur.**

Idleness, slothfulness, haime curiositie, and nicenesse, are companions to vnrchristinesse.

Idle people in a common welth, are like Drones among the Bees.

There is nothing so reprochfull and cruell in a **Antonius** Common wealthe, then are vacabondes and idle people: for they gnawe and deuoure (to great deformitie) the beautifull state of y common welth, they altogether spoyle it, and vse no meanes to increase it.

The idle sort of men in a comon welth trauaile rather to set or sow abroad, the thistles, thornes.

Of Sloth,

and wilde weedes of mens witte, then the whole
some fruits of honestie truth and godlinesse.

It is the affect of wicked people, to apply their
minds vnto idlenes, to belly cheere, gluttony, pride
and tyzannie.

We may daily see, that thzough sloth and idlenes
diuers valiant, strong and goodly men doo fall to
beggerie, some to filthy liuing, some to picking,
stealing and murthering, which afterwards being
justly brought to great calamity and misery, tho-
rough the breach of good and godly lawes, impu-
teth a great part thereof, to their parents, tutors,
and gouernors, which so idly & wantonly brought
them vp in the dayes of their youth. Where to the
cōtrarie, if they had bene educated & duly brought
vp in some literature honest occupatiō, or misterie,
they shuld (being rulers of their own familie, haue
profited as wel theselues, as diuers other persons,
to the cōmoditie & oznamēt of the publike weale.

Salenau.

Much ease and defaulte of competent labour,
maketh the heate of the body feeble, which should
resolue and make thinne that, which ought natu-
rally to be purged.

The summe of all.

Sloth and Idlenes are hurtfull and filthy,
And folly defaceth the whole common vvealth,
They both purchase shame, contempt, & beggery,
Enforcing most wickedly, loose life and stealth,
Vncleannesse, sicknesse, and want of health.
Neglect of God, & eke vvicked destiny, (chedly.
All vvich vvorketh vvith both, to end most vvret-

Of

Of money, and Couetousnes. Cap. v.

Money is the blessing and good gift of God, Sulpitius, whom filthy auarice often abuseth.

Inordinate desire of wealth and authority, Salust, is the first matter whereof springeth all euill. For couetous desire and appetite, subuerteth credence, honestie, good name, and all other vertues.

To take any thing from another man, and one Tullius, man to increase his wealth with another mans detriment, is moze repugnant to nature, then death, then pouertie, paine, or any other thing that might happen, either to y body, or other goodnes worldly.

It is very seldome seene, that where honour increaseth, auarice abateth. Alex. Scu.

If couetous people, were as couetous of their Mar. Aur. owne honour, as they be of other mens goods, the little worme or moath, that eateth the gownes or clothes of such couetous people, shoulde not eat the rest of their liues, nor the canker of infamie, destroy their good name and fame at their deaths.

where couetousnes of money is, there raigneth Diogenes all mischief.

Sometimes to despise mony, is found great and Cicero, singular aduantage.

The matter goeth not well, when the same that Tullius, shoulde bee wrought by vertue, is attempted by money.

O thou hunger of golde and siluer, what is it not thou doost compell the hearts of men to buye and sell.

The stinking rauen or greedie grypes of this world, haue in their gathering together, neyther
meane

Of Money,

meane noz bottome, neither ende, noz anye shame at all.

The wicked enaricious man maketh none account, neither of his name noz office, but flyeth on greedely after the smell of gaine, as the hungrye rauen after stinking carrion: and to attayne his purpose, he will vndermine all men, hee is trustie to no man, and lyeth in wayte for euery mans goods deceitfully, craftely counterfaiting & dissembling: and taketh hold of anye occasion to bring his purpose to passe, whether they bee for things holy or prophane.

Couetousnes or loue vnto riches, is euermore a vice amongst onely the wicked, to be too familiarly & commonly vsed: but the contempt & despying of riches, beeing a vertue most excellent & singular befoze god, is only in y^e children of god: who dependeth onely vpon his fatherly prouidence for only sufficiencie, & haue no further care of the rest, except thereby they maye (as his instruments of grace) shew forth his onely lawde and glory.

Couetousnes is such a poysoned euill, & of such force where it is rooted in the hart of man, that it worketh in him, not only a carelesnes of gods holy will, but an vtter contempt also of god himself. For whosoeuer with that infection is sick & intangled, & is carefull in his mind of worldly busines, either of mony or of filthy lucre, & man is turned from god, and the life of his holy will is lothsome vnto him.

The soule is lost that delighteth in couetousnes.

Refraine from couetousnes, and thine estate shall prosper.

Couet not thy friends riches, least thou bee despised, and therefore hated.

Plato

Socrates.

To couet is a desire & an affection of the minde, by which man indeauoureth to drawe vnto hym owne use (by anye meanes) that which best lyeth him.

Let no couetous man haue any rule ouer thee, Aristotle
nor peeke thy selfe subiect to couetousnesse: for the couetous manne will defraude thee of thy goods, and couetousnesse will defraude thee of thy selfe.

Fortifie thy soule with good woorkes, and flye from couetousnesse.

The chiefe poynt is, in all administration of mat^r Tullius.
ters and common weale offices, that euen the least suspicion of couetousnesse be vtterly auoyded.

Oftentimes auarice seeketh out the auaricious, Mat. Aur.
and sometime the auaricious seeketh auarice.

The refuses of a niggard, bee better then y^e iars Tholom.
ges of a prodigall spender.

The Chariot of auarice is carried vppon foure Ambrose.
wheelles of vices, which are, faint courage, vngentleness, contempt of god, and forgetfulnes of death. And two horses doo draw it, rauine and niggardship. To the both is but one carter, desire to haue. That carter driueth wth a whip hauing two cords, appetite to get, and dread to loselet.

Couetous men lacke the thing that they haue. Stoic^l.

Great indigence or lack comineth not of pouertie, but of great plentie. For he that hath much, shall heede much.

Great is the conetise, which the shame of the Mar. Aur.
world doth not reprove, nor y^e feare of death stop, nor reason appoint.

There is no vice moze foule then couetousnes: specially in p^rinces, and rulers in the common welth. Tullius.

Of Money,

It is against nature, that with the spoyle of other, we increase our owne riches, substance, and wealth.

It is not onely dishonest, but also most wicked and shamefull, to make a gayne of the Common wealth.

We ought to be fully perswaded, that though we could hide it from God and man, that yet nothing couetously, nothing vniustly, nor nothing wantonly, is meete to be done.

Seneca.

An auaritious olde man, is like a monster.

Hermes.

A couetous man cannot learne truth.

Pithag.

Couetous cannot bee satisfied with abundance: for the more that a man hath, the more he still desireth.

Alex. Mag

Couetousnesse is an insatiable thing: specially when men desire to fill the vessell, that alreadye runneth ouer.

Plato.

He hath neede but of a little, that measureth abundance by natures onely necessitie, and not by superfluitie of ambitious desire.

It is better to haue a man without money, then money without a man.

To delight in money, is a dangerous pleasure.

As y touchstone trieth gold, so gold trieth men.

Money is the cause of sedition and euill will.

Plato.

He that hoozdeth by his money, taketh paines for other folke.

It is better to loue good fellowship, then money.

Seruite is a recompence for money.

Plautus.

He that for seruice or trauaile, giueth money, is well requited, and nothing is due vnto him: for money is no better then seruice.

Mar. Aur.

A couetous person will sooner haue a wife that

is rich and foule, than one that is poore and faire.

It is no maruaile though he be good whiche is Plato
not couetous, but it were a wonder to see a coue-
tous man good.

If wealth and authoritie be committed vnto Aul' Ge-
thee, thou haste a double charge (that is to say) to
rule and to relieue.

Couetousnesse taketh away the name of gentle-
nesse, the which liberalitie purchaseth.

Servants serue their bodily maisters, but euill Diogenes
men serue their bodily lusts.

No men (in words) do crie more out vpon aua-
rice, than those that bee auaritious and couetous
persons.

He that is a niggard to himselfe, must needes be
niggardish to other.

Like as a member vexed with the itch, hath al- Plutarch.
waies neede of clawing: so the couetousnes of the
minde, can neuer be satisfied.

To the auaritious is no suffisance: for couetise Horas.
increaseth as fast as his substance.

Like as a dogge deuoureth by and by, whatso- Aristotle.
euer he may catch, & gapeth continually for more,
so if it chaunce the couetous man to obtaine anye
thing, he setteth little by it, desiring alwaies to ob-
taine more.

Couetousnesse oftentimes beguileth the bellie. Mar. Aur.

Our liues do ende befoze couetousnesse leaueth Solon.

vs.

Death is the rest of al couetous people.

For couetous people to die is the best.

Seneca,

For, the longer they liue, the lesse is their rest,

For life them leadeth, their substance to double,

Where death the dischargeth fro endlesse trouble.

¶

The

Of Gluttonie,

The summe of all.

Inordinate desire of wealth and authoritie,
Is the very roote of al mischief and wickednes,
It subuerteth loue, credēce, good name & honestie
Yea, & lost is that soule y^e delitteth in couctousnesse
Fortifie then thy soule with the trade of godlines:
And couet not to spare, but right honestly spend,
For y^e most wretched are niggards, vntil their liues
(ende.

Of Gluttony. Cap.vj.

Properti^o

Gluttony is a vice very ouglye, monstrous &
filthy: & moze fit for rauening birdes or brute
beasts, then for reasonable men.

Chilon.

Dame Gluttonye, Auarice, and Lecherye, are
thzee euil maistresses to serue: they alwaies im-
moderately desire, & are neuer sufficiētly contented.

Gregor.

When the belly is filled and full freight, then
are the prickings & prouocations to lechery soone
stirred vp.

Legimon.

Hee is not onely to bee compted a glutton that
eateth greedily, and deuoureth much in quantitie, al
kinds of meates and dzinks at certaine ordinarie
tymes & meales aboue other men: but he specially
that delipteth dayly & hourelly to fare deliciouflye,
pampering his carrainly carcasle continually, satisf-
ying the pleasures thereof, setting his felicity on
his belly, and maketh thereof his God:

Legmon.

As meates & dzinks are the good giftes of god
& to be thankfully taken of men for their naturall
vse & sustentation: so if we beholde simply thonly
good affect of nature (which must haue her well
ordzed & due course of nourishment) it seketh not
harts

heartfully excesse, but barely sufficient to the contentment of it selfe.

What a monstrous sighte is it to behoulde Protege. the furnished table of some vn-satiablen & riche glutton, and how with varietie of the moste daintye iunkettts, costly and delicate dishes, it is thoroughly beset and couered. And as he himselfe is therein monstrously affected: such monstrous companions commonly will he haue about him: who weying his inclination, will extoll him in his grosse worke of wickednes, and feede his humoz with baite talking, foolish gesting, and now and then, some shew of scurilitie to make good digesting.

When the belly vvith excesse,
Is puffed vp and pampered:

Then vertuous demeanor
Is nothing at all remembred.

Not the vse of meate, but thinoz-dinate desire Augustin.
thereof ought to be blamed.

The summe of all.

Of all cursed crimes and sleights sathanical,
That poisoneth mans hart to his decay,
None more cruelly catcheth, nor maketh thral
Then vvretched gluttony, vvher she beareth sway
The gluttons greedy gut standeth at no stay,
But is pampered vp continually
Through eating and drinking deliciously.

Of Lust and Leachery. Cap.vij.

Lust is a lordly and disobedient thing.
Lust burneth grienously whome shee findeth
idle.

Plato.

A.ij.

En-

Of Lust,

Pythag.

Enforce thy selfe to refraine thine euill lusts and folow the good, for the good mortifieth & destroyeth the euill.

Diogenes

He lecherous lusts, as thou wouldst a furious lord.

Refraine thy lusts.

God loueth them that bee disobedient to their bodily lusts.

He that vanquisheth his lusts, is a greate conquerour.

Aristotle.

Dishonour, shame, euill end, and damnation, wait vpon lust, lecherie, and al other like vices.

He that hath bound himselfe to folow his fleshly lusts, is moze bound thā any bodyslaue or caitife.

Bodily lusts and pleasures, and al carnal affections that corruptely raigne in the heart of man, are but bestiall and earthie : and nothing worthe therefore to bee matched with the excellencie that otherwise is in man, and that in comparison thereof, they ought to be vtterly abhored of man, despised and set at naught.

There is no sinne that sooner inuadeth vs, neyther sharper assaileth or vexeth vs, nor extendeth larger, nor draweth mo vnto their vtter destruction, than the filthie lusts of the bodie : It bringeth wth it innumerable inconueniences, first it plucketh from a man his good name & fame, a possession far most pretious. For the rumour of no vice stingeth moze carrainly than the name of lecherie. It also consumeth his patrimonie, it killeth at once bothe strength, and also the beautie of the bodie, it decayeth and greatly hurteth health, it ingendzeth diseases innumerable, and them filthie. it disfigureth the floure of youth long beefore the daye, it ha-

cleth

hasteth or accelerateth riueld and euill fauoured age, it taketh away the strength and quicknesse of the wit, it dulleth the sight of the minde, and grasfeth in man (as it were) a beastly minde, it draweth him at once from all honest studies & pastimes, and plungeth or sowseth him altogether in y^e puddle or mire, be hee neuer so excellent, that once hee shall not lust to think of any thing, but that which is sluttish, vile and filthy. It also taketh away the vse of reason, which is the natieue propertie of man: it maketh a young man peeuish and flaundersous, and age odious, wretched and filthy.

The wrath and lusts of lecherous people, alter their bodie, and maketh manye to runne starke madde. Pithag.

To set forth at large, or to stirre by the stinking and filthy puddle of the most monstrous manners of wanton persons and lechers, it woulde quicklie (with the lothsome sound thereof) turne by y^e stomacks of the honest and chaste hearers thzough the very hatefull and villanous sound thereof.

When that he carnally affected (and being as it were in a frensie) perceiue not the seruitude of sin, whereunto they be subiect, that it tendeth to euerslasting perdition, that they be the slaues of the diuell, and that their reward shall be eternall death.

Offendours, when they cannot sleepe, thzough the vniquietnesse of their troubled and wretched conscience are woont to bee vexed with rages, not onely when their mischief is intended, but also when it is ended. Philotas.

Like as they which do follow the concupiscence Plato. and pleasant lusts of the flesh, be alwaies vnsustainable: so the followers also and louers of such be euers

Of Lust,

unconſtaunt, as well in their opinions, as alſo in their actes.

In moſt wretched ſtate is that man whoſe hart is inclyned and full fixed to the filthy luſtes of lecherie, loſing the ſweete fruites of praiſe, and winning a wicked ende.

Lactanti⁹

Of proſperitie oft proceedeth luxurioſitie, and ſo from thence, it goeth vnto other horrible ſinnes & heapes of wickedneſſe.

Hermes.

Harlots being foule of nature, deceiue men with their painted faces: and vnder faire, white, and ruddie colours, they hide their ſhamefull and filthy viſages.

Unſeemly geſture of the body, lightnes of countenance, niceneſſe in apparell, vncleane ſpeech & the example of wicked doing, encourageth and corruptly ſtirreth by the concupiſcence of the heart to lightnes of life and wantonnes.

Lecherie ſoone overcommeth that man, that is giuen to idlenes.

All men by nature are naturallie giuen to feele the boyling & raging fumes of the ſicke and fraile fleſh.

Whoredome is a poiſoned ſerpent to be vtterly deteſted and eſchewed: namely for this cauſe, that it ſwelleth full of certaine poiſoned and filthy affects, peculiar hatreds and mallices, to the greate prejudice and hurte, not onely of other, but alſo of the perſon himſelfe, whome it cruelly holdeth captiue.

There be ſome, that will be ſo lordly and valiant in vertues, and ſo high minded, that they will needes make vs beleene, that they liuing in $\frac{1}{2}$ fleſh and being of fleſh, onely ſeele not the fleſh.

If by lechery thou art tempted, or by lust stirred to filthines, set before thee the minde of death, put before thine eyes the day and end of this life: call to thy remembrance, the terrible doome of the high God: forget not the torments of euertlasting fire, and the horrible paine of hell.

To conclude, who so will with valiancie and lustie courage take vpon him, manfully to fight against all the whole host of his vices (of ¶ which we heare be counted seauen as chiefe Captaines) must of necessitie prouide for themselves two speciall meanes: that is to say, Prayer, or praying continually without stop vnto heauen: & knowledge otherwise called godly learning, which naturallie is skilfull to fence & to arme the minde with wholesome precepts and honest opinions, and putteth man in remembrance of vertue, which is ¶ light of Gods gracious countenance shining vpon him. So ¶ neither of these two (as things vnseperable) can be the one without the other.

The summe of all.

*Filthy lusts & lecherie are most disobedient euills,
Which with violence burneth, where they fasten on
idlenes.*

The stinking lothsome lechers, with their idle pretended wils,

*Looseth the fruittes of praise and winneth the ende of
wickednesse.*

*Shame, euil end, & damnation foloweth their filthines:
Fly from whoredome, lose cleannesse, and leaue to lyue
wantonly,*

And seek the praise of temperance, sobernes & chastity.

Of Mans conscience.

THE NINTH BOOKE.

And first vvhy it is heere placed. Ca. 1.



Because the conscience of man, is not ignozant of the state of righteousness: but possesseth in it selfe thzough the light of grace, the true knowledge of Gods holy law, whereby man shoulde be mooued by them, to doo alwaies well, and feare at any time to offend: which conscience also beeing the true booke of recozdes a true testimonie oz witnes of mans whole life and conuerlation, both in Gods sight, and euen so felte in himselfe, and what occasion of heavenly ioyfulness it worketh in the mindes of the godlye: and contrariwise, vn sufferable tozments, by infinite occasions and accusations, to the condemnation of the vngodly, I thought it not amisse immediately to note somewhat thereof vnto you, after this long discourse of the soule, deformed and hideous monster sinne, whereby the terrible plagues of Gods vengeance fall daily vpon the earth, to the destructions of kingdomes & nations, and draweth downe with it to the diuell, innumerable soules and bodies of men, that men considering well thereof, may the more aptly followe good counsailes, not to abuse nor strue against his owne conscience, but beeing at vtter defiance with sinne, which souly defileth the

the conscience (he may through the abundance of Gods grace, embrace betimes true repentance, apprehend the great mercies of God through a lively faith, and haue continuall accessse by prayer . to the throne of his maiestie for the daile increase of his grace : all which foure Chapters, following in this order prescribed, are the onely contents of this ninth Booke . Beseeching almightie God, to graunt vnto the godly Reader, grace, both apte to consider the thing that hee readeth, and also to followe it.

Of mans conscience. Cap.ii.

The conscience of man, is (in himselfe) a secret Antisthe.
The knowledge, a priuie opener, testimonie or witness, an accuser, an inward troubler, or tormentor, it is also a satisfier or toyfull quieter of the minde of man in all his dooings.

A mans conscience (of it selfe) greatly conuinceth and giueth testimonie of the truth vnto the iudgement of God.

The conscience of man, is not void of the knowledge of Gods lawes, and of his iudgements: because he should be moued by them, and therefore feare to offend.

It is better to trust in a good and quiet conscience in all our honest and godly doings (in the sight and presence of God) then to trust in the satisfieng of our selues, about the vaine pleasures of this world or the wicked motions & pleasure of the flesh, with the terrour and trembling of a wicked conscience.

A mans conscience may be quiet for a season, by the trust that hee hath in the constitutions, and

A. b.

vaine

Phosilid.

Of Mans conscience.

vaine holy deuises of men : but when the perseuerance of Gods terrible iudgements and the prick of sinne doo rise in our harts, then such graceles & vaine trust is vtterlye ouerblown, and vanissheth away to naught.

Where f conscience is drowned w worldly pomp & riches: ther wisdom is turned to great foolishnes.

Zeno.

The loue of this vaine and wicked worlde maketh men to doo many things contrarie to the law of their conscience. For in them that loue f world, is there little regard of God, neither doth his loue abide in them.

Aristides.

Where the conscience of man is disquieted, and feeleth iustly in it selfe the condemnation of God, there wanteth no stoze of miseries (both of bodye and minde,) vnspeakable, and innumerable.

He that frameth himselfe outwardly to do that which his conscience reprooueth inwardly, cannot be in any man without expulsion of gods law.

Feare to doo that, whereby the conscience shuld be wounded, for the conscience is soone wounded, yea, sooner then we be ware of.

The conscience that is wounded, and overburdened with sinne, feeleth euen in this life parcell of hell tozments.

Socrates.

The conscience of a man is vnto himselfe as a thousande witnessles.

Quintiliā

It is verie hard for a man, being accused of crimes committed by him, (through the working of his owne conscience) not to bewraye himselfe by his owne countenance.

A troubled conscience tozmenteth the minde, a quiet conscience, is high felicitie, passing all worldly pleasure and dignitie.

There

There is no grieuouſer dampnation then the Socrates.
doome of mans conscience.

Fearfulneſſe and trembling of conscience fol-
loweth ſinne and wickedneſſe.

The diuel, deſperation, a wicked ende, & eternal Epictetus.
dampnation, are companions commonly to a wic-
ked conscience.

As in a glaſſe ꝑ is cleere, a ſmall moate will ſoone
appeare, even ſo the conscience of godly men (being
more cleere then Chriſtal) will quickly accuſe them,
even at the leaſt fault they do commit, whereas the
wicked and vngodly haue their conscience clogged
and corrupted, through the cuſtome of ſinne, that
cannot once ſee nor perceiue their own moſt ſhame-
full and wicked works, vntill God ſet the ſame be-
fore them for their vtter deſtruction, & ſo their con-
ſciences being terrible wounded, & accuſing them,
they dampnably fall into deſperation without re-
gard of God, or hope of his mercie.

We carrie nothing awaie with vs out of this life, Polion.
but either a good or an euill conscience.

Kepe thy conscience pure and vndefiled, & ſtrive
not agaynſt the rule of it.

If the diuell, thine owne conscience, or Gods law,
doo accuſe, bere, or trouble thee, for anie euill con-
ceiued or done: confeſſe thy fault ſpeedely, deferre
not the time, dailly not with God, bee earneſtly re-
pentant, truſt in his mercie, and hide not thy faults
from him, ſo will he haue mercie vpon thee, and not
impute ſinne vnto thee.

Diſcerne diſcreetly, and practiſe reuerently thoſe Xeno.
things that are beſt, that thine owne conscience may
be cleere, and others in thy doings not troubled.

To walke ioyfully in the preſence of God, is to
liue

Of Repentance.

live (as it were before his eyes) in a godly and by right conscience, after the manner of honest servants, who standing in the presence of their master, continually depend upon his sodaine becke.

Conf.

The lesse iustice that a godly man findeth at the hands of ϕ vngodly: the more consolation (through patience) shal he finde in conscience, at the mercifull hande of God.

The summe of all.

In what order so euer mans life is heere lead,
The conscience accuseth, or excuseth plaine,
Othervvise to perswade standeth in no stead,
It preuaileth in vvitness to ioy or to paine,
Feare God, trust in him, and vvickednesse refraine,
Keepe safe the conscience from feare & trembling:
That true faith and peace may be at thy ending.

Of Repentance. Cap. iij.

Repentance signifieth verie anguish and vnfained sorrow, bred in the hart of him that hath grievously sinned, and travaileth to amend: that is, forsaking his former trade of sinfulnessse, and endeavouring toward the way of godlynesse.

Ambrose

True repentance, is to cease from sinne.

True repentance proceedeth of faith: and not of the feare of punishment.

Laſan.

He that truly repenteth him of his euill dooings, he it is that considereth well the olde errour of his lyfe.

Iusti. Mar

Sinne goeth before repentance, and after repentance followeth newnesse of lyfe.

God

God mercifully worketh in all the hearts of the godly, these three special graces : first, vnfainedly to be repentaunt for their sinnes, secondly, to haue in themselves an heartie reconciliation : and thirdly, a willing submission and obedience to the will of God in all things.

No man dooth repent him of his sinne, but by some warning first of Gods calling: Therfore true repentaunce commeth first of the grace of God, secondly of the word of Gods calling and warning, & thirdly, of the fayth of Gods word.

Grace goeth befoze the merit of repentaunce.

August.

God offereth the grace of repentaunce to all, but vnto & wicked it is to no purpose, who although (at a sodaine) they seeme to repent, yet they do not continue therein, because they do not heartely and truly receiue the grace offered of God, but coulourably or hypocratically for a season : and therefore it is to them in vaine.

Trouble is a Preacher sent from God, to bring a Heretic man to the knowledge of his sinne, & to call hym to repentaunce.

Most happie and blessed are those men, which beholding the sharpe iudgementes of God vpon others. Do the rather in themselves increase in repentaunce.

Lyke as the sinners minde that is turned from God, is farre from God and straunge vnto him so long as it is giuen to the desire of sinne : so by repentaunce it is turned vnto God, and dooth nowe reuerently feare him, worship and serue him, whom he befoze despised. If thou offend, the best remedie is repentance and amendement of lyfe. It maketh no force how corrupt the aitre be : so that the conscience

Of Faith,

ence of man be cleane from sinne

Plotinus. An accusing conscience is the secret and most terrible thing that can be, at the approaching and coming of death.

Boetius. Thou shalt wash away the spots of sinne with teares, with repentance, with continuall inuocation of Gods mercie, faithfully cleauing, & trusting wholly therebnto.

When thou repentest and askest mercie for thy sinne, then cannot thy sinnes disquiet thee, nor haue power against thee, but when thou art vnrepentant and ceaseest to crie for mercie, then thy sinnes rage ouer thee, and crie dayly for vengeance agaynst thee.

Plato. Sleepe not without repentance for thy sinnes done and past.

Xeno. Repentance deserueth pardon.

It is the dutie of a good man, and a point of humanitie, to forgive, where the partie that is forgiven repenteth, and is ashamed of his fault.

The summe of all.

The short life of man, sinfull and miserable,
Compassed vwith snares of mortall destruction,
Encurreth Gods vengeance, & state most dāpnable
Without repentance and faith in him alone,
That is thonly vway to depend vpon.
Aske mercie, and sleepe not without repentance,
And vwith all Sathans sleights be at defiance.

Of Faith and Truth. Cap. iiii.

Tullius. Faith is a constance and truth of things spoken
or couenanted.

Faith

Faith is the gift of God, and breathed by the spirit of God into the heartes of all those that bee the children of God.

Through a lively, quicke, and fruitfull faith: we have our first enteraunce vnto God. But the faith that is dead fruits and without good works, is not lively, but a dead faith, and therefore now not to be called faith, no more then a dead man is to be called a man.

Didimus
Alexandr.

A good faith (which onely is planted in the hearts of good men) neither sleepeth nor is idle, but alwayes awaketh when it should be occupied, or busied in good works.

These be the works of faith: namely, a quiet and good conscience, the loue of God, and hope of things to come, a boldnesse to repaire to the throne of grace, inuocation, adoration, and worship, confession of the truth, obedience, perseuerance in peeling vp of the spirit, & to go immediatly vnto God.

The
works of
Faith.

The true doctrine of the faith most chiefly shineth and cleerely, in the vse of accustomed and perfect prayer.

The power of true faith worketh constancie in men, and keepeth them in quietnesse, and woorketh in them strength and patience in all afflictions.

Good living cannot be separated from true faith which worketh by loue. Augustin.

All goodnes, gracious conuersatiō, health, welth, libertie, or such like, ought (with a good faith) to be both looked & asked for, onely at the hand of God, as onely at the very author of the same, & of none other: for without him nothing that is good, can be given, or by anie meanes attained.

A faith that is lively & quicke stirreth the minde Incredulitie.

Of Faith,

to call (without doubting) vpon God: so incredulitie and mistrust maketh a man doubtfull, & plucketh him backe from calling vpon God.

Augustin.

Faith must needes faile when the authoritie of Gods truth standeth wauering.

The way to increase faith, is first to haue faith.

The increase of true faith in good men is known two wayes, first by theyr mutuall loue towards their neighbours: secondly, in all their afflictions and troubles, to be patient and quiet.

Anathali.

in Gala.

To beleue rightly in God, is to direct all our hope vnto God: and wyth sure trust to depend onely vpon his truth and goodnesse.

Faith alone hath power to iustifie.

The power of faith in all respectes preuaileth mightely, and without faith nothing can happely prosper.

Nothing keepeth so together a publike weale, as doth faith.

Aristotle.

Without faith a publike weale may not continue. Then followe it well (accozding to the saying of Aristotle) that by the same craft or meanes that a publike weale is first constituted, by the same craft or meanes it is preserved. Then seeing faith is the foundation of iustice (which is the chiefe constitutoz and maker of a publike weale, and by the afoze mentioned authoritie conseruatour of the same.) It maye well bee concluded, that faith is both the originall and principall constitutoz and conseruator of the weale publike.

Plato.

Whatsoever thing cleaueth fast in the minde of man, too surely rooted with a constant and perfect faith: the same vndoubtedly every man declareth in his manners and conuersation.

Faith

Faith without maners worthy of faith, prevaileth nothing.

Every man beleueth, as much as he liketh.

Chrysost.

A Faithfull man is better then golde.

Socrates.

Performe thy promise as iustly, as thou woldest pay thy debts : For a man ought to be more faithfull then his oth.

Faith not exercised, waxeth sicke, and being vnoccupied, it is assaulted with diuers displeasures.

That faith which is grounded, either vpon long customes, either vpon mans counsailes, vpon the auctoritie of Princes, vpon great multitudes of people, or vpon the outward glittering shewes of holines, rather then vpon the onely trueth of god, must needs be but a very fruitlesse and dead faith springing out of the barraine soile of mans reason : which swimmeth like a seame, in y outward parts of mens thoughtes, neuer persing downward to the bottome of their hartes, thzoughe which inconuenience multitudes of people are so holden captiue and fast fettered in the chaines of darknes and ignorance, that they canot attaine to the fredome of true faith and godlines.

A fruitles
and dead
faith,

Fayth in GOD maketh innumerable strong champions, and inuincible stomacks : not only to wardes death, but also against all the most cruell deuises that can be found, to make death (if it were possible) more painful then death.

From faith (if it be perfect and liuely) we come to feare, from feare to flying of sinne, and in flying of sinne, wee take a pacient minde to suffer tribulation : whereby wee take hope and trust in God through the which hope, our soules sitte in a sure chaire of a certain expectation of that, which is la-

Hermes

Of Faith;

ed by in store for vs in heauen.

Aristotle.
Hermes.

Faith shineth in daunger.

Put thy whole trust and affiance in God, who seeth and knoweth all secrets, and hee shall mercifully iudge thee at his comming, in the terrible and great day when he shall geue remuneration to the good for their goodnesse, and euerlasting punishment to the euill for their wickednes.

Aul' Ge.
Hermes

Truth is the daughter of time.

Truth is the guide of all goodnes.

For asmuch as GOD is the trueth, and that truth is God, he that departeth from the one, departeth from the other.

Plato.

Truth is the messenger of GOD, which every man ought to worship for the loue of her maister.

Without the true knowledge of Gods lawe, which is the rule to all honestie and godlinesse, the truth of God is violently oppressed, and wrongfully defaced and wrested: and the kingdome of Ihesus highly magnified and established, by the armour of mens mastrie and governaunce.

They which be euill affected towards the doctrine of truth: haue their minds so blinde, that they cannot abide the light of the truth.

Boetius

Mans fickle & shifting flesh (ouerwhelmed commonly with instabilitie and lightnesse) tourneth it selfe vnto all turnes and fashions, because it will not be compelled or brydeled, to obeie in all thinges the truth of God.

Periader.

Those that slip from the authoritie and rule of truth, being lead by their owne blinde iudgements (as weake and rude of vnderstanding) are oftentimes trained out of the way of truth, by likely gleatings of reason, and so slip into sundrie noisome ex-

ercises:

roure: from whence they can neuer (or with much ado) be brought backe againe to the right of truth.

A friendly and prudent modesty, in uttering cases of truth, and being ioyned with learned godlynesse, is of such vertue and force, that it mightely preuaileth where it shalbe uttered: without the which many other good giftes of knowledge shall hardly profit the truth, but rather greatly empaire and hinder it.

When y^e truth is reuealed, let custome giue place Augustin.
to the truth, let no manne preferre custome before reason and truth: for reason and truth excludeth custome.

Custome, bee it neuer so auncient and neuer so Gregorie
generall receiued: yet ought it in any wise to giue place vnto the truth.

Custome without truth is but an olde error. Ciprian

The seruice of GOD in truth and verity, is nothinge els, but with true faith and obedience, to depend onely vpon his will in his worde: which proceedeth from the reuerent feare of God: and is the right entrance to true obedience, and to keepe truly the lawe of God.

Verity seemeth sometimes, at the firste, to bee Plotinus.
very darke, harde, and displeasent: although at the length it appeareth most bright, amiable, lovely, and comfortable.

Offence, hatred, and extreme crueltie, commonly followeth the profession of truth.

The truth may be pained, but it will not be oppressed: it may be blamed, but it will not be shamed.

The righteous and godly, hauing in them the seal of constancy, feare not the cruelty of man: Hermes.
but will boldly, vnto the death, stand to the truth.

Of Faith.

Socrates

He that bleth truth hath moze & mightier seruants, then a king.

Use in all thinges, and towards all men a simple veritie, without fraude, deceite, or guile, either in woꝝd or dedde.

Loue righteousnesse and truth.

Beare witnesse to the truth, & not to friendship.

Hermes.

Honour is the fruite of vertue and truth, and foꝝ the truth a man shalbe woꝝhipped.

Loue god and truth, so shalt thou saue thy soule.

Mar. Aur.

The greatest fault that can bee in a man of honestie, is to spare the truth, and not to be veritable.

Let not thy thoughts depart from the truth.

That man or woman that withdraueth they eares from hearing the truth: it is impossible foꝝ them to apply their harts to loue any vertues.

The truthe shall moze drawe thee to loue and to follow vertue, then the common ensainple shall entice thee to fellow vice, the which no man can loue, no not the very filthy sinner himselfe.

Seneca.

Beleeue not him that sayeth he loueth truth, & followeth it not.

Reason not with him that will deny the princippall truthe.

Affirme nothing befoze thou know the truth.

Maintaine truth.

Truth ought to be preferred befoze friendship and amitie.

Aristotle.

If thou feele thy selfe moze true to thy King then many other, and hast also lesse wages of him then they: yet complaine not, foꝝ thine will continue, and so will not theirs.

Be the selfe same that thou pretendest.

Be not ashamed to heare truth, of whome so ever

ener it be: for truth is so noble of it selfe, that it maketh them honourable that pronounceth it.

Truth is hated of the wicked, they cannot abide it, because they wold liue in their wickednesse, without the controlment of it. Lactan.

A couetous man cannot learne the truth. Hermes.

If men in reasoning, desire as much the truth of the thing it selfe, as they doo the maintinaunce of their owne opinions, and glozie of their wittes, there should not bzeede so much hatred as there doth, nor so many matters layde aside and left vnconcluded.

In al common wealthes (and at all times) about noble Princes and most faithfull gouernors, there be some which for their owne commoditie, aduancement, displeasure, or for other corrupt and lewde affection (not hauing before they eyes the iust and terrible doome of God, and they owne consciences) the displeasure of their Prince, nor shame of the world, let not to hinder and darken the manifest and cleere causes of truth: whose beautifull and bright beames (according to they worthy-nesse) shoulde comfortablie, frankly, and wyth free libertie, spread forth his brightnesse to the glozie of God, to the honour of the Prince, and to the great reioysing, comfort, and quietnesse of the common wealth. Alex. Seuerus.

The Prince ought to feare, & with all prudence and wisdom to foresee such inconueniences and great dangers, as otherwhiles falleth vpon him & his people, through the corruption and euill nature of such loathsome myching members, that wyth crafte couertlye creepeth in fauour, and then by flatterie and dissimulation endeauour to

Of Prayer,

abuse his honest and gentle nature: whereby is not onely lost, or greatly blemished the deere and obedient loue, good name, and immortall praise, due vnto him of his people (notwithstanding the name of vertue, wisdom, learning, and polytike gouernance) but also to his whole realme much trouble, extreame miserie, losse, and greate hinderaunce, and otherwhiles hastie, and swifte confusion. For neuer dyd there chaunce greater mischieses to any Countrey or common wealth, nor neuer were the vertuous natures of greate Princes and rulers sooner corrupted and abused, then when they had bene either misinstructed & falsely informed, by such fawning and flatering flatterers, or else when those that were in most fauour and credit about him, dissembling the clere causes of truth, in steede of equitie and iustice, sought to work their owne most wicked purposes.

Mar. Aur. The truth alonely among all thinges, is pryncedged in such wise, that when the time seemeth to haue broken her wings, then as immortall she taketh her force.

The summe of all.

Faith is a steadfastnesse and truth of things,
Spoken and couenanted of God or man,
A right faith in God, vvith it alvvay brings,
Inuincible povver, that mightely can
Withstand the assault of cruell Satan,
For he that is faithfull and true in all thing,
Hath mightyer seruants then Lord or king.

Of godly prayer and deuotion. A mental vertue. Cap. 5.

Payer is a diuine and heauenlye affect of the soule, and signifieth the desire (generallye) of all things that are of necessitie, to the sustentation and nourishment both of soule and bodie: speciallye from the hande of God: or otherwise from manne, as from the spectall instrument of God, that man by man, (through him) might bee most grationlye blessed, releued, and comforted, to the onelye prayse of hym from whence such blessing proceedeth.

Prayer is the chiefest thing that a man may present God withall. Hermes.

It is a right honourable and blessed thing to serue God, and to sanctifie his Saints. Pythag.

Perfect deuotion and the knowledge of Gods lawe, all men hadde neede to haue presently with them: for deuotion hath this strength, that it dooth eleuate the minde vnto God. And knowledge doth sustaine or vpholde the same: that it may wyth lively courage continue, and not fall downe, but doth alwayes so incense and kindle it, that it mounteth vwarde into heauen, vnto the presence of God: where the sauour of them both together, smelleth far more sweetly befoze him, then anie earthly fumigation, bee it neuer so pleasant, dooth pleasantly semell in the nose of man.

Men in their deuotion may often bee beguiled and falsely seduced, except knowledge do alwayes assist the same, for to sustaine and directe it: which beeing knit together, strengthen men verie much in all theyr intentes: yea, and that verie

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Of Prayer,

comfortable in all stormes of troubles & temptations, so that it is greatly expedient for all men (as nigh as they can) to haue prayer and knowledge annexed together.

It is greatly hurtfull to all men, and an offence vnto God, to haue deuotion wythout true knowledge of God, mentioned vnto vs in his lawe, although it be in deuout praying, fasting. in charitable relieuing, or otherwise in most straight order and manner of liuing.

To knowe truly the wyl of God, is to pray truly, and to liue deuoutly and holyly.

Plotinus. First, before thou prayest, cast away from thee, (with a repentant heart) all thine iniquitie: & then call vpon God, and he will heare thee, releue thee, quiet thy conscience, and most ioyfully comfort thee.

True prayer, acceptable vnto God, is to craue any thing at the hand of God, answerable to his will: hauing the heart lifted vp vnto him, during all the time of prayer.

Senoph. Praise to God at the beginning of thy workes, & that thou mayst bring them to a good conclusion.

Worship God with a cleane heart, pray vnto him, and he will aduance you.

Hermes. When you wyl fast, purge your soules from filth, and abstaine from sinne, for God is better pleased therewith, then wyth abstaining from meates.

Pray wyth repentaunce busily, and continually make thy faithfull petition and supplication to the cuerlasting God: call vpon him in the day, and so get hym not in the night.

Isahag. When temptation inuadeth thee, or (in any wise) sineth vnto thee a cruell & sharpe assault, then busily

fly call for the helpe of God, heartely, & faithfully,
and that thy prayer beeing continuall, perfect, and
pure, thou mayst preuaile and obtaine the victorie.

With reuerent fasting or abstinence, the bodily Hierome
passions of man are to be cured, and with prayer &
pestilent infections of the minde are to be healed.

Prayer is a vertue that preuaileth against temp-
tation, and against all cruel assaults of infernal spi-
rits, against the delights of this lingering lyfe, and
motions of the flesh.

The surest way for men to escape the danger Antisth.
of all their enemies: is alwayes to be busily occupi-
ed in deuout praying, and to bee continually mind-
full of well doing.

Thou oughtest dayly to pray for the happy estate Plato.
and prosperitie of thy Prince, and for others, that
by him are set in authoritie, for of them depen-
deth the peace and tranquillitye of the common
wealth.

Virtuous and godly disposed men dooe daylye
pray vnto God, for the clensing of the impuritie of
the heart, and doo watch it wyth all diligence that
they can, and labour to restraine, that the corrupti-
on thereof burst not out, either to the hurt of them-
selues, or others.

God hateth the prayers and sacrifices of wicked Socrates.
people.

Put thy trust in God, and pray vnto him, and he
will keepe thee from a wicked wife, for which there
is none other remedie.

To be watchfull in prayer, is the certaine and
onely meanes to obtaine all our desires, ioyning
therevnto an assured faith vnto God, befoze whom
we make our praier. Pray & god may giue thee true Plotinus
heartie,
Æ. b.

Of Prayer.

heartie, and earnest repentance, and increase of thy faith: for they both (for their excellencie, as the speciall gifts of God, are most conuenient for thee: because the word of God (which he himselfe hath spoken) is the truth, & shal iudge in the last day. when thou interest into prayer, let thy prayer bee to this end specially, that God (as hee is mercifull) so hee wyl mercifully reueale, and open more and more to thine heart, the true feeling, knowledge, and vnderstanding of his truth, and to giue thee also grace that in thy conuersation thou maist truely expresse the fruites thereof.

Make thy prayers perfect in the sight of God: for prayer is lyke a ship in the sea, which if it bee good, saueyth all therein, but if it be naught, suffereth them to perish.

Iutarch.

Praie not to God to giue thee sufficient, for that he will giue to each man vnasked, but praye that thou maist be contented & satisfied with that which he giueth thee.

Pyants prayers are necessarie.

The summe of all.

Prayer is the most holy and diuine seruice,
That man heere in earth vnto God may present,
Praier with repentance is the due & perfect seruice,
That vvithstandeth the diuell & his cursed intent,
Pray to God, trust in him, but first be penitent,
For as a sound ship saueyth them that be therein,
So praier vvith repentance saueyth from drovning
(in sinne,

THE

THE TENTH BOOKE.

Of Women. Cap. I.



He that seeketh & desireth to haue Diogenes
the felowship a wife, ought to win
heir with vertuous dispositiō, ho-
nestie, manners, and good beha-
uiour.

Naturally in times past, wīues Mar. Aur.
were adozned with these vertues:
that is, to be shamefast in their visages, temperate
in wordes, wise of wit, sober in going, meeke in con-
uersation; pitifull in correction, well regarding
their liuing, not keeping companies, stedfast in pro-
mise, and constant in loue.

Crabbed wīues be compared to rough styrring Socrates.
horses.

Like as to a shrewd horse belongeth a sharp bzis-
le: so ought a shrewd wife to be sharply handled.

Order thy wife as thou wouldst thy kinssolke.

Giue thy wife no power ouer thee: for if thou Seneca
suffer her to day to tread vpon thy foote, shee will
to morrow tread vpon thine head.

He that can abide a curst wife, needeth not to Socrates,
feare what company he liueth in.

There is not so fierce and perillous an enemie Mar. Aur.
to man, as his wife.

A nice wife and a backe doore,
Ofte maketh a rich man poore.

The

Of Women.

The vse of friendship, the comely port, and the estimation of an honest man: is not a litle impayred by an idle, vaine, and light wife.

Plato.

Like as a block though it be decked with gold, pearles, gems, is not to be regarded, excepte it represent the shape of somewhat: euen so a wife, be she neuer so rich, yet if she be not obedient to her husband, she is nothing worthat all to be regarded.

Hermes.

Such wines as had rather haue foolish husbands (whom they might rule) then to bee ruled by sober wise men, are like to him which would rather lead a blinde man in an vnknownen waye, then to followe one that canne see, and knoweth the waye well.

Socrates.

Like as no man can tell where a shoe wzingeth, saue he that weareth it: so no man can know a womans disposition, saue hee that hath wedded her.

Hermes

The spouse that forsaketh her husband because she is greued with his manners, is like him, which because a Bee hath stong him, forsaketh the hony.

Plato

He that fisheth with popson, catcheth fish, but euill and corrupted: and so they that indenuour to get their husbandes oz wines by deceiptes and charmes, maye lightlye get them, but better vngotten.

Plutarch.

Lyke as they which keepe Elephants, weare no light colozed garments, nor they which keepe wild Bulls, weare no purple, because such colours, doe make the fierce: so ought a wife to abstain fro such things, as she knoweth will offend her husband.

Aristotle

They which were woont to doo sacrifice vnto Iuno the Goddesse of married women, tooke alwaies the galles out from beastes which they sacrificed, signifieng thereby, that all anger and displeasure,

pleasure, ought to be farre from married folkes.

The rule for y^e wife to liue by is her husband, if Socrates. he be obedient to the lawes publike.

The best way for a man to keepe his wife chaste is not to be gelous, as many fond fooles suppose, but to be chaste himselve, and faithfull vnto her.

There can bee no greater honour for an honest wife, then to haue an honest faithfull husbände, which careth for her, and for no woman els, thinking her more chaste and faithfull then any other. Aristotle

The husband can do to his wife no greater wrong, then to seeke the fellowship of any other woman.

It is but a small wit in a man, to set by the small fantasies of his wife, or for to chastise openly, that maye be righted betweene them secretly. Mar. Aur.

Wives must be the more bozned with, because they bring forth childzen. Socrates.

It were better for women to be barren, Then to bring forth a vile vicked carren.

Women be of a right tender condition, they will complaine for a small cause, and for lesse will rise by into great prides. Mar. Aur.

In thre poynts women and fooles are commonly of like condition: they are full of vain affections, curious and peeuish to please, and verie willfull in foolishnesse. Protege.

Woman was the first forsaker of Gods law, the discloser of the forbidden tree, and the gate of the druell. Tertulian

A woman is a necessary euill.

Womans company is an euill that cannot be eschewed.

Women in mischief are wiser then men.

Hardie is that woman that dare giue counsaile

Aristotle.

Mar. Aur.

Of Women.

to a man; but he is moze hardie that taketh it of a woman, he is a foole that taketh it, and hee moze foole that asketh it, and he is most foolish that filleth it.

Socrates. Woman is moze pitifull then man, moze enuious then a serpent, moze malicious then a tirant, and moze Deceitfull then the Diuell.

Socrates. It is better to be in companie with a serpent, then with a wicked woman.

Mar. Aur. Women by nature are bozne malitious.

Mar. Aur. As it is naturall for a woman to despyse the thing that is giuen her vnasked: so is it death to her to be denied of that she doth demaund.

There is no creature that moze desireth honor, and worse keepeth it then a woman.

Gay apparailled women stand forth as baites to catch men that passe by: but they take none, saue such as will be poore, or els suth as bee ignoraunt fooles, which know them not.

Women desire to see and to be seene.

Chilon. A faire whoze is a sweete popson.

He that haunteth much womens company, cannot be strong, neither may he be rich, that delighteth much in wine.

Seneca. Womens counsaile is weake, and a childe is vnperfect.

We note in childzen Inconstancie, and lykewise in women, the one for slenderesse of wit, and the other as a naturall sicknesse.

Alex. Senecrus. In men we note audacitie, but comunonly in women timerositie.

Mar. Aur. Women with their lightnes, and childzen with their small knowledge, occupie theselues in things present: but wise men doo thinke on that that is past,

past, they ordaine for that which is present, & with great studie doo provide for the time to come.

There are in a womans eyes, two kindes of Pythag. teares, the one of grieve, the other of deceipt.

Use not womens companie, excepte necessitie compell thee.

They that had rather be conuersant amongst Pythag. women, then among wise men, are as swine, that had rather lye rooting in durte and drasse, then in cleere and faire water.

With the fairest women, brothells houses are peopled.

Beautie in the faces of women, and folly in their heads, be two wormes, that fretteth life and wasteth goods. Mar. Aur.

Women that will haue ioye of their daughters, ought to take foome them all such occasions and libertie, whereby they should be euill.

The woman, that will keepe her selfe from thought, and her daughter from perill, let her see the time of her daughter alwayes well spent in some honest and godly exercise.

When y hands are occupied with any good exercise, then the hart is boyd from many idle & vaine thoughts.

Women are so fraile, that with keepers with great paine, they can keepe themselves. And for a small occasion they will lose altogether. Mar. Aur.

Women are so extreme in all headlong extremities, that with a little fauour, they will exalt, augment, and grow into great pride, and with a little disfauour they recouer great hatred. Mar. Aur.

Women for a little goodnes looke for great hire: but for much euill no chastisement.

Take

Of Women.

Seneca. Take heede to the meate, that a gelous woman giueth thee.

Mar. Aur. A fierce beast, and a perillous enimie to the common welth, is a wicked woman: for she is of much power to doo great harm, and is not apt to follow any goodnesse.

The withdrawing and keeping women close, is a bridle to the tongues of all men: and the woman that dooth otherwise, putteth her good name in danger.

Socrates. It were better for a woman neuer to bee hozne then to be defamed.

A wicked woman once defamed, thinketh all other to be defamed, and desire that they should be defamed, and will say indeed they be euil famed, & procure to haue them defamed. And to the intent to couer their own infamie, they infame al other that be good.

All things done vnkindly is sinne, and may bee amended: but the dishonest woman is alwaies infamed.

A woman of good life feareth no man with an euill tongue.

Mar. Aur. Women cannot conferue the reputation of their state and degree, but by reason of keeping theyr person in great feare, honestie, and good order.

It were great wickednesse of men to saye, that all women should be euil, that be euil spoken of.

Socrates. Those women that keepe themselves in their houses, well occupied in their businesse, temperate in their words, faithfull to their husbands, well ordered in their persons, peaceable with their neighbours: and finally being honest among their own family, and shamesfast among straungers: Such

(I say) haue attained great renoune in their life,
& left eternall memozy of them after their death.

Neither gorgeous apparel, noz excellent beauty, Plutarch.
noz plēty of gold, & riches, become a woman so wel
as sobernesse, scilence, faithfulness, and chastitie.

women are no lesse apt to learn al maner things
then men are.

Sweete sauors & oiles are moze meete for wo-
men then for men.

Like as the Trumpeter soundeth out his mea-
ning by the voyce of the Trumpet: so should a wo-
man let hir hus band speake for hir.

Scilence in a woman is a pzeious vertue.

Hermes

The summe of all.

He that gladly seeketh the company of a vvyse,
Ought onely to vvin hir by vertuous disposition,
to embrace hir for hir vertue, & to lead a quiet life
Refusing hir riches vvith hir vvhorish condicions,
Women be comely of most tender affection,
And better it is vvith a serpent to be in company,
Then vvith a vvicked vvoman to liue vnquietly.

Of the Tongue, Detraction, Speach,
and Scilence. Cap. ij.

The tongue is a slipper and nimble instrument,
whereby commonly the treasures of the hart
are in such wise vnlocked: layed foorth, and
spede abzode, that not onely thereby friendship is
greatly engendzed, earthly treasures encreased, the
life quietly stablished, perpetual praise & euerlastig
felicitie obtained, but cōtrariwise, friendship is de-
cayed, woꝝldly riches is diminished, & life most mi-
serably wasted, infamy and immoꝝtal paine is also
therby purchased.

Legmon,

Y. i.

The

Of the Tongue, Detraction,

The tongue if it be well vsed, is the most precious member of a man: if to the contrary most detestable, pernicious, and euill, incorrigible, and full of pestiferous popson.

It is (trulie) a plaine and sure argument, that when so euer the tongue is wickedly bent, & sheweth it selfe to be ful of vncleane and wicked speech: It is then (I say) plainly manifest, that the hart within is very filthy, and foully defiled with corruption.

Boetius

Detract not neither speake euill of thine neighbour behind his back.

Detract.

Detraction is to speak euill of him that heareth not. It is also a lying euill, malicious, hipocritical, craftie, very pernicious and hurtfull.

Detraction, being a venemous euill, or ranke popson of the diuel, is powzed of him into thonely harts of wicked and malicious men, who naturally in their proude ouerlaughtie, and stout courage, and wickedly ouerwhelmed with selfe will & folly: spareth not at all times: in the contempt of all vertue, true religion, & honestie, and for the satisfying with dispight of their most cancred and cursed humors, to blow out with euill fauoured and stinking breathes, the very shamefull and harmefull blastes of slanderous and euill reportes: wherby euen the very godly is of their good name and fame empayzed, their estimation discredited, their friendes abated, their welfare much hindzed, and their ioyes here so shaken, in this lyfe of the worlde: that as men drowned in dolor and heavynesse, are boyd of worldly ioy, they are driuen with bitter teares, to crye dayly vnto God for help, and to be deliuered of such their cursed detractors.

Such

Such a mischeuous euil commonly is this sinne of detraction in the hart of the proude and wilfull foolish man, that there is neither longe familiaritie, accustomed fellowship, either causes of approued friendship, neither affinitie, kinred, or consanguinitie, either yet any state or degree that can once brydle him or stay him from doing much mischiefe, if hee can with his mooste poysoned and venemous tongue.

Like as rattes and mice, eate and gnaw bypon other mens meat: so the detractoz eateth & gnaweth bypon the life and flesh of other.

Backbiting, lying, and flattering, are swozne companions together.

Backbiting hath this peculiar euil, that is, that it hurteth a man absent, and so couertly & craftely, that the partis is not ware of it, but sodely vndone (O pooze wretch) befoze hee doth either know by whome, how, and wherfoze he is vndone.

The first euill of backbiting is: that it eyther hurteth charitie: or els when it hath otherwise impaired, it geueth vnto it a great wound: and so extinguissheth it commonly all together.

Backbiting hurteth charitie when it disseuereth friends a sunder, and bringeth them into dissention and hatred, & it is therby the sozer wounded, when it decapeth it: and (if it can) doth also vtterly extinguissh it, whē it encreaseeth the fier betwixt them that be already in dissention, enflaming it moze and moze.

Hee that is geuen to the vice of backbiting and slaundering, is woorthely subiect vnto y cōmon hatred of al mē, & to be eschewed of al men as a most pestilent plague. And at his entraunce into any

Of the Tongue, Detraction,

other place amonge company : euery mans mouth to be eyther stopped against him: or otherwise opened to hyll him out of the doozes.

Whylest the backbyter liueth all the world curseth him : if hee bee in daunger or doo perish, no man is sozry for him : and the remembrance of him after hee is dead, raigneth in cursing and banning of him.

Plato .

He is to be counted vertuous and wise, that alwaies disposeth his tongue to speake of God and godlynes .

Socrates .

Speak euer of God, & god will alwaies put good woordes into thy mouth . For the speakinge and thinking of GOD, surmounteth so much al other words and thoughtes, as God himselfe surmounteth all other creatures.

As our talke of God ought to be most reuerent and holy with most sweete and faire wordes : so must also all our deeds befoze hym, bee most holy, sweete, perfect and good.

Let not thy tongue runne befoze thy witte.

Let thy minde rule thy tongue.

Use thine eares moze then thy tongue.

Moderate thy lusts, thy tongue, and thy belly.

Hee is wise and discrete, that can refraine his tongue.

Pithag.

The tongue is the bewzayer of the harte.

Socrates.

There is not a worse thing, then a disceiptfull and lying tongue.

Chilon.

An euill tongue is sharper then a sword.

Death deliuereth a man from all enemyes saue the tongue.

Socrates.

The tongue of a foole is the keye of his counsell which in a wise man wisdom hath in keeping.

The

The tongue of a wise man is in his hart, but the hart of a foole is in his tongue.

By ording the tongue, is a triall most true:
To know if a man his lusts can subdue.

Socrates.

For he that cannot rule his tongue as him list,
Hath much lesse power, other lusts to resist.

If thou by wicked tongues art stirred to vnrrest
and grieve, and feelest in thy selfe through thine
owne innocencie to be by them abused: let this be
vnto thee (against them) a neere and speciall re-
medie: that is, that thou arme thy selfe with pa-
tience, with meeknesse, and silence: least through
multiplying of words with thine enimie, thou bee
found amongst wise men to be as euill as he.

It is a thing certaine, when one is contented he
saith more with his tongue then hee thinketh with
his hart. And contrariwise when one is heauie, the
eyen weepe not so much, nor the tongue cannot de-
clare that, which is locked within the hart.

Mar. Aur.

Keepe measure in thy cōmunication, for if thou
be too brief, thou shalt not be well vnderstanded: and
if thou be too long, thou shalt not be well borne in
minde. Either talke of vertue thy self, or giue eare
to them that will talke thereof.

Aristotle.

It is better to heare, then to speake.

We ought to heare double as much as we speak
and therfore hath nature giuen vs two eares, and
but one tongue.

Thales.

A man hath power ouer his words till they be
spoken, but after they be vttered, they haue power
ouer him.

Socrates.

A man ought to consider before, what hee will
speake, and to vtter nothing, that maye repent him
afterwardes.

Of the Tongue, Detraction,

Pithag.

He that speaketh little, hearkeneth and learneth at the speech of other, but when he speaketh, other learneth of him.

To talke of God is the best communication, and to thinke vpon him, is the best silence.

Socrates.

Talke no euill of God, but search diligently to know what he is.

The filthe of worldye wisdom is knowen by much speech.

Plato.

Words without good effect, is lyke a great water that drowneth the people, and doth it selfe no profite.

Abstaine from words of ribauldie, for a tongue ouer liberall, nourisheth folly.

They that robbe, that speake euill, and slander the dead, are like furious dogges, which bite and bark at stones.

He that babbleth much, declareth himself to haue small knowledge.

Cast whisperers and tale bearers out of thy company.

Mar. Aur.

Let no man saye, I woulde and I cannot withdraw me from vice: it is better saide, I maye but I will not follow vertue.

Diogenes

Men ought not to minister any talk or communication, but such as should be fruitfull and to edifie, as well the hearer as the speaker.

So speake that thy words be not reproued,

An idle word shall not escape unpunished.

When the vngodly and malicious persons are suffered to speake what they list without paine or punishment, there is nothing more pernicious in the world to make debate, and to breake the bond of the incomperable vertue of amitie.

It lyeth in our selues to bee well or euill spo= Philip.
ken off.

Rude words that are profitable & true, are better Thesilius
then sweete words that be of deceit & flatterie.

The habite of the minde is best perceiued by a Diogenes
mans talking.

Deuout conuersation without communication, Hieronim
as much as by example it profiteth, by silence it
hurteth: for with barking of dogges, and with the
saues of the shepheards, the raging woolues bee
let of their purposes.

Silence and speech are both good, vsed in due Socrates.
time: but otherwise vsed, are both naught.

Frame thy speech like vnto thy garments, or Pythag.
els fashion thy garments like vnto thy speech.

Giue no man cause to speake euill of thee.

Neither suffer thy hands to work, nor thy tongue Hermes.
to speak, nor thine eares to heare y which is euil.

When thou talkest with a stranger, be not too full Socrates,
of communication, till thou know whether hee be
better learned then thou, & if thou be better, speake
thou the boldier, els be quiet, and learne of him.

Hastines of speech, causeth men to erre.

Plato.

It is much moze easie for an innocent to finde Philotas,
many words in his speaking, then for a man in his
miserie to keepe a temperance in his tale.

The holines and cleannes of the mouth, standeth
in the vtterance of rightnes and truth: & the pro=
phanation and defiling thereof, is by lying and vn=
truth. For as no cleane stufte can proceede out of
filthy lips: so the noysome blasts of such euill sea=
soned breath annopeth greatlye the honest eares of
the godly: & who will loke for sweet wine, out of y
same vessel frō whence vineger is daily drawn out.

y. liii.

The

Of the Tongue, Detraction,

The faire water is defiled that passeth thzough the mirie spzings .

Whatsoever thou wilt speake, befoze thou vtter it, shew it secretly to thy selfe.

Beware of spies and tale bearers.

The flying tales of light folkes, are commonly the grounders of fame and rumours.

Speake not to him, that will not heare , for els thou shalt but vex him .

Thinke not such things honest to bee spoken of, that are filthy to be done .

Diogenes

A man is by nothing better knowen, then by his communication.

If thou speake what thou wilt, thou shalt heare that thou wouldest not .

Faire speech in presence,
with good report in absence,

And manners in fellowship,
obtaineth great friendship .

Aristotle.

Hee that speaketh truth, cannot bee ashamed of that he speaketh.

Diogenes

Faire and smooth communication, onely framed to please the hearer, is properly to bee called a trap or snare of honte.

Pittachus.

Tell not abroad what thou intendest to doe , for if thou speed not, thou shalt be mocked.

Isocrates

Be secret in counsell, and take heede what thou speakest befoze thine enemies.

Aristipp .

He which is beautifull and speaketh vnseemely things, draweth a sword of lead out of an Iusty scabberd.

Let not the authoritie of the speaker perswade thee, nor regard thou his person that speaketh: but marke well what it is that is spoken .

Hears

Hear that which vnto thee belongeth.

Hear much, speak little, be faire speached, answer aptly, thinke first, then speake, and last of all fulfill.

By silence the discretion of any man is knowne: Pythag. and a foole keeping silence, seemeth wise.

Silence in a woman is a great & goodly vertue.

As emptie vessells make the lowdest sounde, so Plato they that haue least wit, are greatest bablers.

They that are readie to take a tale out of another mans mouth, are like vnto them, which seeing one profered to be kissed, would holde forth theyr lips to take it from him. Plutarch.

As the vessell cannot be full, which alway sheddeth out, and taketh in nothing, so the man cannot be wise, that euer moze talketh and neuer harkneth. Seneca.

Lyke as cleere glasse can hide nothing, so there Aristotle. be many that can keepe secret, noz dissemble nothing.

Of faithfull silence the rewardes are daungerlesse. Aug. Cas.

The summe of all.

Both speech and silence are excellent vertues,
Vsed in times and place conuenient,
Of vvhich the best and easiest to abuse,
Is speech, for which men oftentimes repent,
So do they not because they be silent.
Yet be not dumme, nor giue thy tongue to lease,
But speake thou vuell, or heare & hold thy peace.

Of Fortune. Cap. iij.

This terme of fortune oz chaunce vsed of men,
proceeded first of ignozaunce and want of true knowe

Of Fortune.

knowledge: not considering what God is, and by whose onely foresight and prouidence, all things in this world are foreseene of him before they come to passe. Fortune is such a mistres, that she ruleth realmes, ouercōmeth armes, beateth down kings, exalteth tirants, to the dead she giueth life, and to some renoune, and to some shame.

Mar. Aur. Fortune giueth these euils, and wee see it not: with her hands she toucheth vs, and we fele it not: she treadeth vs vnder feete, and we know it not: she speaketh in our eares, and we heare her not: she crieth aloude vnto vs, and we vnderstand her not. And this is because we will not knowe her. And finally when we thinke we are most sure, then are we most in perill.

Plato As the fortune of this world shall make thee reioyce ouer thine enimies: euen so may it make thine enimies reioyce ouer thee.

Plato. We not proud in prosperittie, neither despaire in aduersitie.

In prosperitie beware, and in aduersitie hope for better fortune.

The nature of Fortune is to bee alwayes mutable and inconstaunt: neyther is shee a giuer of anye thing to anye man for anye continuance, but onely a lender for a verpe shorte time. And those whome Fortune seemeth longest to support and flatter with the aboundaunce of all thinges, them (for a generall rule) God least fauoureth: seeing there is no reward where merit so plainly lacketh.

Euill men by their bodelye strength, resist they: misfortunes: but good men by vertue of the soule, abideth them paciently.

As in all prosperitie, alway there falleth some sinister fortune either soone or late: so therewith fortune dooth arme and apparell vs, wherein shee seeth wee shall fall to our greates hurt. Fortune comining wpth some present delyght or pleasure, is a token that by flattering vs, shee hath made readye her snares to catch vs. It is an infallible rule of enuious Fortune: that this present felicitie, is gyuen wpth a pricke of a sodayne fall of mischaunce. Such as Fortune lysteth bp wpth great riches, shee full of crueltie giueth them profound bitings.

Fortune is alway slippery, and cannot be holden of anie against her will.

Through idlenesse, negligence, and to much trust in fortune, not only men, but cities and kingdomes are vtterly lost and destroyed.

What number hath bene seene, that the chaunces of Fortune could not abate, and yet wpthin a short while after, vnwares, with greate ignominious shame hath ouerthrowen them.

Fortune wpth her tyrannie, chastiseth them that scrueeth her, shee beguyleth euerye person, and no person beguyleth her, shee promiseth much, and fulfilleth nothing: her song is weeping, and her weeping is song, to them that bee dead among wormes, and to them that liue in Fortunes. At them that bee present, shee spourneth wpth her fecte, and thzeateneth them that bee absent. All wise men shrinke from her, but a foole sheweth her his face.

Of all misfortunes, the most unhappie is, to haue Socrates. bene fortunate.

There cannot bee a moze intollerable thing,
then

Of Fortune.

then a fortunate foole.

Mar. Aur. The adventures of men are so diuers, & the suspect fortune giueth so manye ouerthwart turnes, that after that she hath a great space giuen great pleasures, incontinent wee are cited to their subtle tranailes of repentance.

Mar. Aur. The greatest hap of all, and the greatest desire of men is to liue long: for diuerse chaunces that fall in short time, may be suffered, and remedied by long space.

Right fortunate is that man that looseth his life, and leaueth behinde him perpetuall memozie.

Unfortunate and unhappie are they that bee in prosperitie, for iustly they that be set in high estate, cannot flee from the perill of Scilla, without falling into Charybdis.

Cullius. Fortune is to great men deceitfull, to good men vnstable, and all that is high is vn Timer.

Shooke not another man for his misfortune, but take heed by him how to auoide the like miserie.

Our liues are so doubtfull, and fortune so wayward, that she doth not alwaies threate in striking, nor striketh in threatening: for oftentimes false fortune shaketh her weapon and striketh not: and another time striketh without shaking.

ustinus. As fortune beckeneth, so fauour inclineth.

Fortune aduanceth and listeth vp, but all men by nature are equall in dignitie.

*By nature all men bee equall in dignitie,
By fortune more one then another aduanced,*

*This who so considers in his supremacie,
Ought looke to himselfe, and well be aduised,*

*By fortunes good fortune who commeth in fauour,
By fortunes misfortune may catch a displeasure.*

The

The wicked sometime seemeth to bee fortunate and happie. Hermes.

No man is happie in deede whiles he liueth. Aristotle.

If anie man be happie, it is he that hath his bodily health, that is fortunate in riches, and not of a baine minde, but learned. Thales.

Greate infortunes ought to bee suffered for one thing, because they do declare who are true friends. Mar. Aur.

This is a thing most happie, that fortune in her crueltie, hath not so sharpe and cruell weapon, that it can once bee able to pearce oz wounde the soule.

In times of misfortune, is wisdom and discretion most to be vsed.

Keepe close thy misfortune, least thine enimyes reioyce at it.

There is also moderation in tolleration of fortune of euerie sort: which of Tully is called equanimitie, which is, there seemeth alwayes one visage and countenance, not chaunged, neither for prosperitie, nor for aduersitie. Moreover, a man should not bowe for anie fortune oz trouble of minde. Tullius.

Nothing vnto a man is miserable, if he so thinke it: for all fortune is good to him, that constantlie with patience suffereth it. Plato.

Like as a cunning workman can fashion any image of anie kinde oz matter: so a wise man should take in good worth all kinds of fortune. Seneca.

The summe of all.

*Fortune is a variable and straunge mistresse,
And vncertaine to trust to, in all her doings,
For fortunes crooked euills her nature doth expresse,
Which*

Of Riches.

*Which daily are felt with her hastie short turnings,
She quickneth & destroyeth with her sharpe profounde
bitings,*

*And for this intent chiefly misfortune should be suffered,
Because that true friends are best thereby declared.*

Of Riches and rich men. Cap. iij.

Kenoph. **R**iches is the number of things that may be ei-
ther good or euill, which is in the arbitrement
of the giuer.

Socrates. To delight in riches is a dangerous vice.
He is rich that contenteth himselfe with his po-
uertie.

Hermes. The richest thing to a man is his soule & reason:
by which he keepeth iustice, and escheweth sinne.

Tolion. He is most rich, that hath most wisdom.

There is no greater riches, then the agreement
of good mens mindes.

He that is contented and satisfied with himselfe,
is bozne with great riches.

Abstinence from couetousnesse is great riches.

Plutarch. Riches for the most parte are hurtfull to those
that possesse them.

Cicero. Those that be rich, are not onely vexed wth de-
sire to increase greatly their welth, but also are sore
troubled with feare, least they should losse & which
they haue already attained vnto.

He hath most that coueteth least. Not to desire
riches, are the greatest riches.

None are in more suretie, then they that lacke
most riches.

If thou seeke to be rich, thou shalt finde there
with sorowe, carefull trauaile, miserie, vexation of
minde.

minde, and much mischief. But if thou seeke to bee godly, thou shalt finde comfort, wealth, and prosperitie, peace of conscience, with all manner felicitie.

As sicknesse and health can neuer agree,
So golde without rest is but miserie.

Virtue is greater riches then eyther siluer or Aristotle.
golde.

He is not rich that inioyeth not his owne goods. Pythag.
Suffisaunce is better in riches, then abundance.
Labour for the riches that after death profiteth Plato.
the soule.

A couetous mannot bee rich.

Hermes.

Care not what riches thou loose for the winning
of true friends.

Purchase thy riches truely, and spend them libe- Solon
rally.

Seeke not the riches in this worlde, and shame Aristotle
in the other: seeing that this worlde is no more but
onely a bayting place to goe to the other worlde.

It is a great hurt to heare, and greater to see, Mar. Aur.
how these fathers climbe to haue riches, and to see
their children descend to haue viciousnesse: to see
the fathers honour their children, and the children
to infame their fathers: yea, and the fathers to giue
rest vnto theyr children, and the lyttle children
to giue trouble to theyr olde fathers: yea, and
sometime the fathers die for sorrow, that their chil-
dren die so soone, we see the children weep because
the fathers die so late. Also the honour and riches
that the fathers haue procured with great thought,
the children loose with lyttle care. And this is
certaine, that the fathers maye gather riches wyth
strength and craft to sustain their children, but god
will

Of Riches.

will not haue durable that, that is begunne wyth euill intention, and is founded to the pzeiudice of other, & is possessed wyth an euill heire, and though the heauie destinies of the father permit, that their riches be left to their childzen, to serue them in all their vices for theyr pastime, at the last according to theyr merites, God will that their heire and heritage should both perish. Finally, all that wyth great thought haue beene gathered for theyr childzen, whome they loue well with great rest, sometime another heyre inioyeth it, of whome they thinke least.

Mar. Aur. God doth permit that the couetous Fathers in gathering with great trauaile, shoulde die with the hurt, to leane their riches to their vicious childzen euill applyed.

Hieronim Great abundance and plentie of riches cannot of anie man be both gathered and kept without sinne. Riches and the substance of the worlde robbeth and spoyleth a man of much better riches, that is to saie, the loue of all vertue, and of all godly exercise.

Plato. Golde is a coꝛruptible matter oꝝ substance, and shall therefore once bee consumed: but that treasure, for the which mans soule ought to labour, shall neuer be wasted, neither yet in qualitie, noꝝ in quantitie empaiꝛed oꝝ diminished: that is to say, it shall alwaye bee lyke good and lyke much. wherefoꝛe whatsoeuer pain be taken about the getting of such treasure, it ought not to bee imputed grieuous: weighing well the vertue of the gaine, and the most happie reward in the end.

Alex. Seu. Greate possessions oꝝ substance maketh vertue suspected, because they be ministers of pleasant affections,

lections, and also nourses of wanton appetites.

Those riches are to bee despised which with li- Pythag.
beralitie are wasted and lost, and with sparing do
rust and rotte.

We not carefull for worldly riches, for god hath Socrates
prouided for ech man sufficient.

Prepare thee such riches, as when the shippe is
broken, may swimme & scape with their maister.

Trauaile not to gette that which will lightlye Plato.
perishe.

Esteeme him as much that teacheth thee one word
of wisdom, as if hee gaue thee golde and pꝛious
stones.

Such thinges as thou hast, vse as thine owne,
and keepe them not as thoughe they were another
bodies.

Boaste not thy selfe of that which is another
mans.

When prosperitie promiseth security and rest, in Homer
the goods of this world: it is an harde thinge and
rare verely, to thinke onely GOD to be the geuer
thereof, and can sodenly take the things away that
haue bene gathered with great paine & trauailes.

Learning is a greates riches to the pooze, and it
garnisheth the rich.

where riches are honoured, good menne are
despised.

Immortall honour is better than transitoꝛye
riches.

Hee which kepeth a man from shame, is better Plato.
then the riches gotten thereby.

Desire of riches waxeth infinite.

It is a miserable thing, a rich man to be decay= Hermes.
and falne into pouertie.

Of Riches,

He is not happy that hath riches, but hee that rightly bleth them.

The riches of y^e worlde abused, engendzeth pride and forgetfulnes of god.

Solon.

There bee thzee causes noted that chiefly moue mens mindes to desire these worldey goodes: one is the loue of wealth, ease, mirth and pleasure. Another, the loue of worshippe honour and glozy. The third is the doubtfulnes & mistrust of wicked and faithlesse men that are careful of liuing here in this life.

They bee worse that bee lately made rich, then they which haue bene rich a great while.

It is a foolish madnes to thinke that riche men be happy.

He hath riches sufficient that nedeth neyther to flatter nor borrow.

Pythag.

The more that a man hath of abundance, So much the lesse hath he of assurance.

Suffisance is the castle which keepeth wise men from euill woorkes.

Solon.

He is neither rich, happy nor wise, That is a bondman to his owne auarice.

Mar. Aur.

Great businesse the hart hath to searche for the goods of this world, and great trauaile to come to them: But without comparison y^e greatest dolour is at the houre of death, to depare and leaue them.

Aristotle.

Rich men are through excesse and delicious pleasures, more foolish and corrupte then any others.

Philip. rex

Diogenes

Rich folke had nede of many lessons to do well. Rich men (their affection respected) had nede of many pzecepts and counsailes, both touching their keeping of hospitalitie, and to the exercising also of their bodyes with labour, least they shoulde mo

corruptly fall with consent into their fleshly motions of the bodie, and into many other inconueniences, whereof the poore man needeth not to receyue any such admonition.

Treasures and falshood seemeth to augment,
Are euill gotten and worse spent.

Hermes.

wherefore to be rich, who so doth intend,
Ought truly to winne, and duely to spende.

Men shoulde liue exceeding quietly, if these two
wordes, (mine and thine) were taken away.

Pithago.

Couet not to waxe rich thzough deceit.

The time and riches are best bestowed that are
employed about the seruice of God.

In thy prosperitie, and when thinges flow to-
wardes thee (euen an thy will and pleasure) thou
must the moze earnestly fly pride, disdaine, arrogancy,
inmoderation from thy backe or belly,
incontinency or loosenes of life.

Tullius.

Spende not too outragiouslye, nor bee too ni-
gardishe; so shalt thou neither be nedy nor in bon-
dage to thy riches.

Upon a couetous man riches are lost, and are be-
ry pouerty to him. For he is neither the warmer,
the better fedde, nor the richer for them.

Rich men without learninge, are called sheepe
with golden fleeces.

Diogenes

Charge not thy selfe with taking of these vaine
goods, sith thou hast so small a morsell of thy life.

The miserable rich person, the moze that he en-
creaseth in riches, & moze he diminisheth in frinds
and groweth in enemyes to his damage.

Mar. Aur.

Friendshippe is better then riches.

As the townes wherein men labour, waxe al-
waies richer & richer: & such as are bent to idlenes

Plutarch

Of Riches,

and pleasure, dayely decay & come to vtter desolation: So the goods that be gotten by trauaile, study, and diligence, and so kept, shall continue and increase: but that which is euill gotten, or sodainely wonne, shall euen as sodainly vanish away againe.

Socrates.

Like as an arrow & lighteth vpon a stone glasse, ceth away, because the stone lacking softnesse, peeldeth not to receiue it: so the riches that fortune geueth, not gupded with diligence and circumspection, vanisheth away without profit.

Aristotle.

The hauing of riches is not so commodious, As the departing from them is grieuous.

Alex. Max

A mans riches are no where so well layde vp, & safely kept, as in the hands of his friends.

Seneca.

Small expenses often vled, consume great substance.

Aristotle.

Hee which geueth riches or glozy to a wicked man, geueth wine to him that hath a feuer.

Plato.

As a golden bzidle, although it garnish an horse yet maketh him neuer the better: So although riches garnishe a man, yet can they not make him good.

Boetius

Death despiseth al riches and glozy, and rolleth both the rich and pooze folke together.

Such as trust in their owne strength or riches, abuse and blaspheme the name of God: which hath not ben unpunished, nor neuer shalbe, in this world nor in the world to come.

The summe of all.

Sith the perfect riches is suffisance,
He is more rich, content vvith pouertie,
Then he that hath of treasures abundance,
Which no man may possesse vvel vvith suerty.

Riches

Riches is he that can himselfe satisfie,
With fewest things, which be both safe and sure,
Where fortunes gifts be doubtfull to indure.

Of Blessednesse and miserie. Cap. iij.

That man cannot bee truly blessed, in whome Cicero
Vertue hath no place.

Those men be truly blessed, whome no feare
troubleth, no pensiuenesse consumeth, no carnal con-
cupiscence tormenteth or afflicteth, and who also are
not soone stirred to foolishnesse and gladnes.

All things truly belonging to blessednesse, doo
chiefly consist in the noble vertue of wisdom.

A man that is wise, although he fall into extreme
necessitie and pouertie, yet is he verie rich, & great-
ly blessed.

That man which hath strength, beautie, comely
personage, & swiftnesse also of bodie, and therunto
likewise beeing added, riches, honour, rule, & greate
glorie of this world: yet if he with all these, bee an
vniust man, intemperate, fearefull, and of no capa-
citie, he truly is not blessed, but most miserable.

That man is worthely counted blessed, to whom
nothing can seeme vntollerable, which may discour-
age him: or nothing so pleasant that may proudly
puffe him vp, or make him vaine glorious.

A blessed life consisteth in the knowledge of
things: which wee doo attaine vnto by searching
out the natures of them, and beeing once obtained,
we doo condempne all worldly things, and liue in
the securitie, which is quietnesse of the minde, or to
be void of vngodly care.

Finally, that man is truly blessed, vnto whom yet Plato,
Z. iij. Mall

Of Beginning,

shall chaunce, that comming once to olde age, hee then doo attaine vnto true wisedome, and fasten himselfe in true opinions.

Of Beginning and ending. Cap.v.

Thales.
Hermes.

God lacketh beginning and ending.
The most glorious and mightie beginner is God, which in the beginning created the world.
Good counsaile is the ende and beginning of good workes.

Zeno.

Beginne nothing befoze thou first call for the helpe of God: for God (whose power is in all things) giveth most prosperous furtheraunce and finishing vnto such good actes as we doe begin in his name.

Take good aduiseiment ere thou beginne ought, but when thou hast begun, dispatch it quickly.

Beginne nothing befoze thou knowe howe to finish it.

Aristotle.

Take good heede at the beginning to what thou grauntest, for after one inconuenience another followeth.

Befoze anie fact be by man committed: the end is first in cogitation, and last of all the fact.

Of small faultes, not letted at the beginning, often times springeth mightie mischiefes.

Phocion.

Not the beginning of things, but the last ende, must declare whether the same were well attempted or not.

Pythag.

Many things at the beginning are counted good, which at the end are knowne to be euill.

Pompeius

The end of casuall things in the worlde, no man doth or may knowe.

To haue made a good beginning, is no small portion of the worke done. Socrates.

In all workes the beginning is the chiefest, and the end hardest to attaine.

Like as a spot ought to be wyped out at the first, least wth long tarrying it staine th^{rough}, and be worse to bee gotten out : So shoulde discention bee remed^{yed} at the first, that it growe not to hatred. Plutarch.

Like as the stroke which a man seeth, maye bee the better receiued and defended : so the mischief which is knowen of befoze, can doo the lesse harme. Aristotle.

Stop the beginning, so shalt thou be sure,
All doubtfull diseases to svage and to cure,
But if thou be carelesse and suffer them brast,
Too late commeth pleasure, v^{when} all cure is past. Horace.

Lyke as after the night, commeth the dewie morning, and after that commeth the bright Sun :
And after the Sunne commeth a darke Clowde,
and after agayne commeth fayze weather, and after that commeth lyghtening and thunder, and then againe fayze weather : Euen so after infancie commeth childhoode, then commeth youth, and age after that : and so at the last commeth death, and after death, fearefull hope of a sure lyfe. Mar. Aur.

The beginning, the meane, and the end, euerye man hath.

Good respect and consideration to the ende of things, preserveth both bodie and soule. Plato.

When the godly shall haue theyz full enteraunce and beginning to euerlasting glozie : and make theyz happie chaunge, from mortalitie to immortalitye : and leaue the corruptible drosse of this lyfe, Pacuvius.

Of Precepts and Counsailes.

for treasures incorruptible, for golde, glorie, for siluer, solace without end: for baine apparell, robes royall, for earthly houses, eternall pallaces, myzth without measure, pleasure without paine, and felicitie endlesse: then also shall the ende of the wicked be most lamentable: then shall hastely come vppon them their iust rewarde of vengeaunce: then shall they wyth the ende of this woꝛldes baine felicitie, enter into eternall dampnation and miserie, then shall they crie, woe, woe, with endlesse hozrour, for their carelesse lyfe, and woꝛldly securitie.

The summe of all.

*God that is most glorious, was thalmyghtie beginner,
Of all that in heauen or in earth haue their being,
Which was without beginning, he is the onely helper,
And furtherer of good workes, to come to good ending.
Without counsaile & aduysment begin not any thing,
But consider well the end, and weigh it discretely,
For happely preserueth both soule and bodie.*

THE ELEVENTH BOOKE.



Haue in this booke, (which I diuided into two partes) put together the precepts and pꝛouerbs of moꝛrall Philosophie, and those both of the pythiest and bꝛiefest that I thought meete. Because I would haue them better weighed

ed and remembred, but specially put in practise, for the following of one good saying, is better then the learning of ten thousand.

The preceptes of the wise.
Chap. I.

Worshippe God.
Reuerence thy father and mother.
Helpe thy friend.

Solon

Hate no man. Maintaine truth.

Sweare not. Obey the lawes.

Thinke that which is iust.

Moderate thine anger. Praise vertue.

Persecute the euill with extreame hatred.

Honour thy king. Trie thy friends.

Be the selfe same that thou pretendest.

Thales.

Abstaine from vice. Loue peace.

Desire honour and glozie for vertue.

Take heede to thy lyfe, and be circumspect.

Deserue praise of euerie bodie.

Cast whisperers and talebearers out of thy company.

Take in good woorth whatsoever chaunceth.

Be not high minded. Iudge iustly.

Be carefull for thy householde.

Reade ouer good bookes. Doo good to good Cleo-
people. Refraine from foule language.

Bring vp in learning thy children that thou loo-
uest best.

Be not suspicious nor iealous.

Vanquish thy parents with sufferance.

Remember them which haue done thee good, and
forget not their benefits.

Despise

Of Precepts and Counsailes.

Despise not thine vnderlyngs.

Desire not other mennes goods.

Runne not headlong into doubtfull matters.

Keepe thy friends goods as safe as thou wouldest thine owne.

Doo not that to another which thou thy selfe hast.

Threaten no bodie, for that is woman lyke.

Be readier to goe to thy friend in time of his miserie, then in his prosperitie.

Bear no malice.

hilon. Use temperaunce. Flye filthie things.

Get thy goods iustly. Loose no time.

Use wisdom. Please the most.

Be well mannered. Suspect nothing.

Hate slaunder. Be not importunate.

Let not thy tongue runne before thy wyt.

Prize not that which thou mayst not atchiene.

Loue as if thou wouldest hate, and hate as if thou wouldest loue shortly after.

Please euerie bodie. Hate violence.

criander Be alwayes one to thy friend, as well in aduersitie as in prosperitie.

Performe whatsoeuer thou promisest.

Keepe close thy misfortune, least thine enimie reioyce at it.

Sticke to the truth, abstaine from vice.

Doo that which is righthful and iust.

Giue place to thy betters, and to thine elders.

Abstayne from swearing. Followe vertue.

Moderate thy lust and affections.

Praise honest things. Hate debate.

Be mercifull to the penitent.

Instruct thy childzen. Requite benefites.

Enhauns

Enhaunt wise mens company.

Esteeme greatly good men. Flye rebuke,

Hear that which vnto thee belongeth.

Be enuious to no man. Answer aptly.

Doo nothing that may repent thee.

Honour them that haue deserued honour.

Be faire speeched. Feare the officers.

Maintaine concord. Flatter not.

When thou doost amisse, take better counsaile.

Trust not to the time. Hope well.

Be seruiceable to euery body.

Take good heed to thy selfe.

Reuerence thine elders with obedience.

Fight and die for thy countrey.

Mourne not for euery thing, for that will shorten
thy life.

Get a wittie woman to thy wife, and she shal bring
thee forth wise childzen.

Lyue and hope, as if thou shouldest dye immedi-
ately.

Spare as though thou were immortall,

Hate pride and vaine glozy,

Swell not in wealth. Seale by secrets.

Carrie alwaies for a conuenient time.

Giue lyberally for thy profit.

Doo no man wrong. Auoide grieve.

Mooke not the dead. Use thy friends.

Giue blamelesse counsaile, and comforte thy
friendes.

Beholde thy selfe in a looking glasse, and if Bias
thou appeare beautifull, doo such thinges, as be-
come thy beautie: but if thou seeine foule, then
perfourme with good manners the beautie that thy
face lacketh.

Talke

Of Precepts and Counsailes.

Talke no euill of God, but search diligentlȳ to know what he is.

Hearre much, but speake little.

First vnderstand, and then speake.

Praise not the vnworþy because of his riches.

Get by perswasion, and not by violence.

Get thee sobernesse in thy youth, and wisedome in thine age.

etachus. Tell not abroad what thou intendest to doo: for if thou speed not thou shalt be mocked.

Paye thy debts. Rule not thy friend.

Rule thy wife. Be not slothfull.

If thy fellow hurt thee in small things, suffer it, and be as bold with him

Take not thy enimie for thy friend, nor thy friend for thine enimie.

Be not Iudge betweene thy friends.

Striue not with thy father and mother, although thou say the truth.

ermes. Reioyce not at any mans misfortune.

Let thy minde rule thy tongue.

Be obedient to the lawe. Heare gladly.

Attempt nothing aboue thy strength.

Be not hastie to speake, nor slowe to heare.

With not the things, which thou maist not obtain.

Above and befoze all things worship God.

Reuerence thine elders.

Refraine thy lusts. Breake vp hatred.

Be obedient vnto thy king, and worship those that be in authoritie vnder him.

Love God and trueth, so shalt thou save thy soule.

Enuie not though an euil man prosper, for surely his ende shall not be good.

Be satisfied with little, for it will increase and multiply.

Trust not to the time, for it deceiveth sodainlye them that trust thereto.

Upraiſe no man with his miſerie.

Marie thy match.

Take good aduiſement or thou begin ought, but when thou haſt begun, diſpatch it quickly.

Before thou go from home, deuise with thy ſelfe Pythag. what thou wilt do abroad: & when thou arte come home againe, remeber what thou haſt done abroad.

Neither flatter nor chide thy wife before ſtrangers. Philotas.

Be not proude in proſperitie, neither deſpaire in aduerſitie.

In proſperitie beware, and in aduerſitie hope for better fortune.

Learne by other mens vices, how filthy thine owne are.

Moderate thy luſtes, thy tongue, and thy belly.

Do not that thy ſelfe, which thou diſpraiſeſt in another.

Couet not to waxe rich through deceit.

Aristotle.

Looke what thankes thou rendeſt to thy Parents, and looke for the like againe of thy children.

Rule not except thou haſt firſt learned to obey.

Yeelde vnto reaſon. Flye euill companie.

Slaunder not them that be dead.

Prepare thee ſuch riches, as when the ſhip is broken, may ſwim and eſcape with their maſter.

Learne ſuch things while thou art a childe, as Plato. may profit thee when thou art a man.

Endeuour thy ſelfe to do ſo well, that other may enuie thee therefore.

Spend

Of Precepts and Counsailes.

Spend not too ontragiously, noz be to niggardish: so shalt thou neither be needie, noz in bondage to thy riches.

ermes

Be patient in tribulation, & giue no man cause to speake euill of thee.

eneca.

Looke well to the sauegard of thine owne body.

Know thy selfe, so shall no flatterer beguile thee.

Be vertuous and liberall, so shalt thou either stop the slaunders mouth, or els the eares of the that heare them.

eno.

Meddle not with that, with which thou hast nought to doo.

If thou haue well done, thanke God: if otherwise repent, and aske him forgiveness.

Desire God at the beginning of thy works, that thou maist by his helpe bring them to a good conclusion.

Aristotle.

Walke not in the way of hatred,

Do not what thou woldst, but what thou shuldst
Praise not a man except he be praise worthy.

If thou wilt correct any man, doo it rather with gentlenes, then with violent extremitie.

Socrates.

Use measure in all things.

When thou talkest with a stranger, be not too full of communication, till thou know whether he be better learned then thou, and if he be not, speake thou the boldier, els be quiet and learne of him.

Giue thy wife no power ouer thee, for if thou suffer her to daye to tread vpon thy foote, she will to morrow tread vpon thy head.

Aristotle.

Fixe thy will to doo iustice, and sweare not.

Haunt not too much thy friends houses, for that ingendereth not great loue: noz be too long from thence,

thence, for that ingendereth hate, but vse a meane in all things.

Trouble not thy selfe with worldly carefulnesse, Socrates but resemble the birds of the aire, which in y^e morning seeke their food, but onely for that day.

Doubt them whom thou knowest, and trust not them whom thou knowest not.

Wander not by night, nor in the darke.

Labour not to informe him that is without reason, for so shalt thou make him thine enimie. Plato.

Vse not womens companie, except necessitie, compell thee.

Esteeme him as much y^e teacheth thee one worde of wisdom, as if he gaue thee golde.

Swear not for any manner of aduantage. Seneca.

Affirme nothing befoze thou know the truth.

Beginne nothing befoze thou knowe howe to finish it.

Be not hastie, angrie, nor wzathfull, for they bee the conditions of a foole.

Refraine from vice, for vertue is a precious garment.

Measure thy paths and goe the right waye, so shalt thou goe safely. Zeno.

Refraine from couetousnesse, and thine estate shall prosper.

Vse Iustice, & thou shalt bee both beloued and also feared.

If thou wilt dispraise him whome thou hatest, shew not that thou art his enimie.

Take heed to the meate that a iealous woman getteth thee. Hermes.

Let neither thy beautie, thy youth, nor thy helth, deceiue thee.

Break

Of Precepts and Counsailes.

Aristotle.

Break not the lawes that are made for þe welth of the countrey.

Apply thy minde to vertue, & thou shalt be saued
Praise nothing that is not commendable : nor
dispraise any thing that is praise worthy.

Plato.

Trouaile not much to win that which will lightly
perish.

Cicero.

Ensee the vertues of thy good auncestours.

Array thy selfe with iustice, and cloth thee with
chastitie: so shalt þe be happie, & thy works prosper.

Enforce thee to get both wisdom and science,
by which thou maiest direct both thy soule and
bodie.

Pythagoras.

Endenour thy selfe to keepe the law, that God
may be pleased with thee.

Couet not thy friends riches, least thou be de-
spised and hated therfore.

Termes

Reproue not a man in his wrath, for then thou
maist not rule him.

Reioice not at another mans misfortune, but take
heede by him that the like chaunce not to thee.

Stablish thy wit both on the right hand, and on
the left, and thou shalt be free.

Socrates.

Giue to the good, and he will requite it : but giue
to the euill disposed, and he will aske moze.

Be not slacke to recompence them that haue
done for thee.

Socrates

Thinke first, then speake, and last of all fulfill.

Accustome not thy selfe to be sodainly mooued,
for it will turne to thy displeasure.

Pythagoras.

If thou intend to doo anie good, tarrie not till to
morrow, for thou knowest not what may chaunce
thee this night.

Aristotle.

If thou feele thy selfe moze true to the King,
then

many other, and hast also lesse wages of him then they, yet complaine not, for thyne will continue, & so will not theirs.

If any man enuy thee, or saye euill by thee, set not thereby, and thou shalt disapoint him of his purpose. Diogenes

Forget not to geue thanks to them that instruct thee in learning, nor challenge to thy self the praise of other mens inuentions.

Loue all men, and be subiect to all lawes, but Socrates. obey God moze then men.

If thou wilt bee counted valyant, lette neither chaunce nor grieve ouercome thee. Plato.

Geue good eare to y^e aged, for he can teach thee of the lyfe to come.

Flee lecherous lustes, as thou wouldest a furious Lord.

Attempt not two things at once, for the one wil hinder the other.

Let no couetous man haue any rule ouer thee, nor yelde thy selfe subiect to conetise: for the couetise man will defraude thee of thy goodes, and couetousnesse defraude thee of thy life. Aristotle

Receiue not the gistes that an euil disposed man both profer thee.

Be sober and chaste among young folk that they may learn of thee, and among olde that thou maist learne of them. Plato.

Order thy wife as thou wouldest thy kinsfolk. Seneca.

Apply thy selfe so now in vertue, that in time to come, thou maist theresoze be praised. Plato.

Thinke that the weakest of thine enimies is stronger then thy selfe.

Be not ashamed to do iustice, for all that is done

Ma. j.

with=

Of Precepts and Counsailes,

without it, is tyranny.

Fortifie thy soule with good woꝝkes, and flee from couerise.

If thou intend not to doe good, yet at the least refraine from doing cuill.

Aristotle.

Gene not thy selfe much to pleasure and ease, for if thou vse thy selfe thereto, thou shalt not be able to sustaine the aduersitie that maye afterwarde chaunce vnto thee.

Endeuoꝝ thy self in thy youth to learn, although it be paineful: for it is lesse paine for a man to learn in his youth, then in his age to be vncunning.

When thou art weary of study, spoꝛt thy selfe with reading of good stoꝛies.

Couet not to haue thy businesse hastelye done, but rather desire that it may be wel done.

Reioyce without great laughter.

Desire not to bee wise in woꝝds, but in woꝝkes: for wysedome of speach wasteth with the woꝛlde, but woꝝke wzought by wysedome, encrease into the woꝛld to come.

If thou doubt in any thing, aske counsaile of wise men: & be not angry, although they repꝛoue thee.

Woꝛship good men, so shalt thou obtain the peoples fauour.

Diogenes

Keepe no company with him that knoweth not him selfe.

Be not like the boulder & casteth out the flower, and keepeth in the bzanne.

Commit not & gouernance of people to a childe, to a foole, to a couetous man, noꝝ to any hastie person, that is desirous of reuengement.

Plato.

If thou desire to be good, endeuoꝛ thy selfe to learn to know, & to follow truth: for he & is ignorant therein

therein, and will not learne, cannot be good :

Keepe a measure in thy communication : for if Aristotle, thou be to brieft, thou shalt not be wel vnderstanded : and if thou be to long, thou shalt not bee well bozne in mynde.

To him that is full of his questions, geue no aunswere at all.

Use examples that suche as thou teachest, may vnderstand the better. Pithagoras.

Reason not with him that wil deny the principal truthes.

Take good heede at the beginning to what thou grauntest : For after one inconuenience, another followeth. Aristotle.

If thou desire to haue delight without sorow, apply thy minde to study wisdom.

Marry a young mayde that y mayst teach good maners. Seneca.

Keepe company with them that may make thee better.

Be bounde vnto wisdom, that thou maicst obtaine the true liberty.

Loue if thou wilt be loued.

So liue with men as if God sawe thee.

So talke with GOD as if men harde thee.

Feare followeth hope, wherefore if thou wilt not feare, hope not.

Desire not to dwell nigh a rich man, for y shall make thee couetouse.

Eschew anger, though not for wisdomes sake, yet for thy bodily health sake.

If thou desire to bee quiet mynded, thou must either be a poore man in deede, or els like to a poore manne.

Of Precepts and Counsailes.

Take not thought to liue long, but to liue well.

Foz so much as thou art not certaine in what place death abideth thee, be thou ready prepared in eche place to meete him.

Praise a man foz y^e which may neither be geuen him, nor taken awaye from him : which is not his faire house, nor his goodly garmēts, nor his great household, but his wit and perfect reason.

Labour not foz great number of bookes but foz the goodnesse of them.

Use thine eares moze then thy tongue.

Seneca. Desire nothing that thou wouldest denye, if it were asked thee.

Whatsoever thou wilt speake, befoze thou shew it to another, shew it secretly to thy selfe.

Whatsoever thou wilt haue kept secret, shewe it vnto no body.

Search forth the cause of euery deede.

Let not thy thoughts depart from the truth.

Promise & consideration & perfozme faithfully.

Praise little, but dispraise lesse.

Let not the aucthoritie of the speaker perswade thee, nor regarde thou his person that speaketh, but marke well what it is that is spoken.

Perfozme moze fully then thou hast promised.

Such thinges as thou haste, vse thou as thine owne, and keepe them not as if they were another bodies.

Be gentle & louing to euery body, flatter none, be familiar with fewe, be indifferent and equall towarde euery man, be slow to wzath, swift to mercie and pitie, bee constant and pacient in aduersitie, and in prosperitie ware and lowly.

Worship gentlenesse and hate crueltie.

Flee

Flye and eschew thine owne vices, and bee not curious to search out other mens.

Be not busie to bypraid men with their faults, for so shalt thou be hated of euery bodie.

Sometime among earnest things, vse merrie conceits, but measurably.

Liue with thy vnderlings as thou wouldest thy betters should liue with thee, and doo to all men, as thou wouldest be done by.

Thinke not thy selfe to be that which thou arte not, nor to seeme greater then thou art indeede.

Thinke all things may bee suffered saue filthinesse and vice.

Eate rather for hunger, then for pleasure and delyght.

Be apt to learne wisdom, & diligent to teach it.

Be merrie without laughter.

Charme thy tongne, thy belly, and thy prauities. Anachar

Thou shalt be loued of God, if thou followe him in this point: In desire to doo good to all men, and to hurt no body.

Beleeue him not, that saith he loueth truth, and followeth it not.

See that thy gifts be according to thine abilitie: Solon
for if they be too big, thou shalt bee thought a wast
ter: and againe if they be too small, thou shalt be
thought a niggard.

Let thy gifts be such as he to whom thou giuest them, doth delight in.

Giue no vaine & vnmeet gifts, as armour to wo- Seneca
men, booke to a plowman, or nets to a student.

Giue to the needie, yet so & thou need not thy self.

Succour them that perish, yet not so that thou thy selfe perish thereby.

Of Precepts and Counsailes.

If thou bestow a benefit, keepe it secret : but if thou receiue any, publish it abroad.

Speake not to him that will not heare, for els thou shalt but bere him.

Giue at the first asking, for it is not freely giuen, that is, often craued.

Boast not thy selfe of γ which is another mans.

Blame not Nature, for she dooth for euery man alike.

If thou wilt praise anye man because hee is a gentleman, praise his parents also. If thou praise him for his riches, that appertaineth to fortune. If thou praise him for his strength, remember that sicknesse will make him weake. If thou praise him for his swiftnesse of bodie, remember that age will take it away. If for his beutie it wil soone vanish. But if thou wilt praise him for manners and learning, the as much as appertaineth to a man, praise thou him : for that is his owne, which neyther commeth by heritage, neither altereth with fortune, nor is changed by age, but is alwaies one with him.

Socrates.

Flye the company of a lyar : but if thou muste needs kepe company with him, beware that in any case thou beleue him not.

Giue part of thy goods to the needie, so shall God increase them.

Sow good works, and thou shalt reape the flowers of ioy and gladnesse.

Boast not of thy good deedes, least thine cuill be also laid to thy charge.

Company not with him, that knoweth not himselfe.

Be not ashamed to heare the truth, of whom soeuer

sooner it be: for truth is so noble of it selfe, that it maketh them honourable that pronounce it.

If thou haue not so much power as to refraine thine yre, yet dissemble it, and keepe it secret, and so by little and little forget it.

Honour wisdom, and denie it not to them that ^{Pithag.} would learne, and shewe it vnto them that dispraise it.

Doe not the sea fields.

Giue not too light credence to a mans words, ^{Isocrates} nor laugh thou them to scorn: for the one is the propertie of a foole, and the other the condition of a mad man.

Thinke not such things honest to bee spoken of, that are filthy to be done.

Accustome not thy selfe to be heauie and sadde, for if thou doo thou shalt bee thought fierce: yet bee thoughtfull, for that is a token of a prudent man.

So doo all things, as if euery man shuld knowe them, yet keepe them close a while, and at length discover them.

Learne diligently the goodnesse which is taught thee: for it is as great a shame for a man not to learne the good doctrine that is taught him, as to refuse a gift proffered him of his friend.

Let it not grieue thee to take pain to goe to learning to a cunning man: for it were great shame for young men not to trauaile a little by lande to increase their knowledge, sith merchants saile so farre by sea to augment their riches.

Be gentle in thy behanior, and familiar in communication. It belongeth to gentlenesse to salute gladly them that we meete, and to familiaritie to

Of Precepts and Counsailes.

talke with them gently and friendly,

Behaue thy selfe gently to euerpe bodie, so shalte thou make the good thy friends, and keep the bad from being thine enimies.

Use thy selfe to labour by thine owne accord, & if it chance thee to be compelled thereto, thou maist away with it the better.

Performe thy promise, as iustly as thou wouldest paye thy debtes: for a man ought to bee more faithfull then his oath.

For two causes if thou bee constrained, thou maist sweare: as to discharge thy selfe from anye great offence, or to saue chiefe friends from greate daunger. But for money thou shalt not sweare anye oathe, for if thou doo, thou shalte of some bee thought forsworne: and of other some to be desirous of money.

Think it as great a shame to be ouercome with thy friends benefittes, as with the iniurie of thine enimies.

Allowe them for thy friends, that bee as ioyous for thy prosperitie, as they seeme sorrowfull for thy misfortune: For there bee manye that lament a mans miserie, that would haue enuie to see him prosper.

If thou doo good to the euill, it shall happen to thee, as it dooth to them that feede other mennes dogs, which barke as well at their feeder, as at any other straunger.

ithag.

Doo not such things thy selfe, as thou wouldest dispraise in another.

Enforce thy selfe to refraine thine euill lustes, and followe the good, for the good mortifieth and destroyeth the euill.

Speake

Speake alwaies of God, and God will alwaies Socrates.
put good words in thy mouth.

Set thine owne works alwaies befoze thine eyes,
but cast other mens behinde thy backe.

Fixe not thy minde vpon worldly pleasure, noz
trust to the world, for it deceiueth all that put their
trust therein.

Bee content with little, and couet not another
mans goods.

Be sober in thy liuing, and replenish thine hart
with wisdom.

Dread God, & keepe thy selfe from vaine glozie.

Mock not another man for his miserie, but take
heede by him how to auoide the like misfortune.

Let no man perswade thee by flatterie, to doo a-
ny euill, noz to beleene otherwise of thy selfe then
thou art indeed.

Receiue patiently y words of cozection, though
they seeme greuous.

Feare the vengeance of God all that thou maist, Hermes,
and consider the greatnesse of his puissaunce and
might.

Beware of spies and tale bearers.

Tell nothing to him that will not beleene thee, Socrates.
noz demand any thing which thou knowest befoze
not be graunted.

Feare God aboue all things, for that is rightfult
and profitable: and so order thy selfe, that thy
thoughts and wordes be alwaies of him: for spe-
king and thinking of God, surmounts so much all
other words and thoughts, as God himselfe sur-
mounteth all other creatures, and therefore menne
ought to obey him, though they should be constrain-
ed to the contrarie.

Prouerbs and sayings

Make thy praier perfect in the sight of god: for prayer is like a ship in the sea, which if it be good, saueeth all therein, but if it bee nought, suffreth the to perish.

Plutarch.

Pray not to God to giue thee sufficient, for that he will giue to each man vnasked: but praye that thou maist bee contented and satisfied with that which he giueth thee.

Beleene not him which telleth thee a lye by another bodie: for he will in like manner make a lye of thee to another man.

If thou desire to be beloued of euery bodie salute each man gladly, be liberall in giuing & thankful in receiuing. Forget thine anger lightly, and desire not to be reuenged.

If thou desire to continue long with another man, paine thee to instructe him well in good manners.

Mar. Aur.

Looke well to thy selfe, that the raigne of thy youth, & libertie of thine high estate cause thee not to commit vice.

It is a poynt of great folly, well to know other men and not to know thy selfe.

Phosilides

Be not proud in wisdom, in strength, nor in riches: It is one God that is wise, puissant, and full of felicitie.

Alex. Se-
erus.

Trust rather in wisdom and prowesse, then in vnstable fortune. And desire victorie for renoume and honour, rather then for money and corrupte treasure.

Holom.

rsafides.

Neuer open thy gates to flatterers and dissenters, nor listen with thine eares to murmurers. Neuer choase a rich tyrant, nor abhorre the poore iust man. Neuer denie Iustice to a poore man for

his

his ponertie, noz pardon a rich man for his greate good and riches. Neuer giue for hier, noz do good for affection, noz giue cozection onely for the pain. Neuer leaue wickednesse vnbastised, noz goodnes without reward. Neuer denie iustice to them that demaund it, noz mercie to them that desire it. Neuer doo cozection for anger, noz promise rewards in thy myzt. Neuer commit euill by mallice, noz anye villanye for auarice. Labour alwayes to bee beloued of them that bee good, and to bee drea- ded and feared of them that bee euill. Finally, be fauourable to the pooze that canne doo but little, and thou shalt bee fauoured of God that can doo much.

When thou doest rise in the morning, determine so to passe the daie following, as though at nyght a graue should be thy bedde.

Let thy feeding and apparelling of thy bodie, bee altogether referred to health and strength, and not to voluptuousnesse.

For if we will consider what an excellencie and dignitie there is in our nature, wee shall quicklpe perceine howe foule a thing it is to ouerflowe in riot, and to lyue dilyciousslye and wantonly: and to the contrarie, howe honest a thing it is, to leade our lyues warily, chasty, sagely, and soberly. Riot to euerie age is reprochfull, and for olde men most shamefull.

At thy downe lying and vprising, at thy sportyng, eating, and banketting, be mindfull of God, bee thankfull vnto hym, and remember hys benes- ites, not onely towards thy selfe, but also towards all mankinde, euen throughout the whole world. And whatsoeuer thou take in hande, thinke
Mar. Aur.
Seneca
with

Prouerbs and sayings

with thy selfe that befoze thou ende it, death maye oppresse thee working .

Plato

He that will haue glozie in this lyfe, and attaine glozie after death, and be beloued of many, & feared of al: Let him be vertuous in doing of good woꝝks, and deceiue no man with vaine woꝝdes.

Prouerbes and sayings of the wise.

Pontanus

The evils to come, may with wis dome & know- ledge be banquished and eschewed.

That Citie is safe, whose dignities are well bestowed.

Zeno

Briberie bled in a Citie, engendereth euill man- ners, by meanes whereof, both faith and friendship are little set by.

A good citie should care moze for vertue then for people.

Alex. Se-
cerus.

The publike weale in the estimation thereof, ought to be preferred befoze the materiall Citie, as much as the life of men and renowme of vertue, be of moze value then stones oz timber, wherewith the walls and houses are builded .

What a
Citie is

A Citie is not a place builded wyth houses, and enuironed with walles, but it is a companie which haue sufficiencie of lining, & is constitute oz assem- bled to liue wel, to y example of all other. wherfoze it is the assembly of vertuous people, and the welth of the Citie that maketh the Citie.

Mar. Aur.

The great Cities full of good inhabitants ought to be praised, and not the great edifices .

He is not to be counted strong that cannot away with labour.

Rest must needes bee pleasant, for it is the medi- cine

time of all diseases that are in labour.

That thing cannot long indure that wanteth his Ouid.
naturall kinde of rest.

As the bodie being alwayes oppressed wyth labour, looseth his strength, and so perisheth: so doth the minde of man, oppressed wyth cares and pleasures of this world, loose her force, lust, and desire, that she had to the rest to come of eternall life.

It is a signe of a mightie noble courage, to set litle by great and mightie things.

Though that all new chaunces causeth presently Mar. Aur.
new thoughts, yet thereby commeth moze cause of steadfastnesse in time to come.

He is very valiant, which neither reioyseth much, Seneca
nor sorroweth out of measure.

That which a man hath accustomed long time, Plato.
seemeth pleasaunt, although indeede it be painefull.

It is as difficult to breake a custome long vsed, as
to chaunge or alter nature.

Custome is as it were another nature.

Manners are moze requisite in a child, then play- Aristotle.
ing vpon instruments, or anie other vaine kinde of vaine pleasures.

Man is the measure of all things.

Excesse eyther hurteth or profiteth nothing.

A solitarie man is a God or a beast.

Musicke is good to refresh the minde, and to
passe forth y time, & it is a great help to good pro-
nounciation, and therefore childezen ought to learne
musicke.

Claudian
Aristipp.
Musicke.

When a man doubteth of doubtfull things, and is
assured of them that bee euident, it is a signe of
good vnderstanding.

Much running maketh great wearinesse.

Plato,

He

Prouerbes and sayings

Mar. Aur. He findeth fetters that findeth benefites.
Our custome is to receiue forthwith and merily,
and to giue slowlye wyth euyl wyll, and repen-
taunce.

Hee is as much a theefe that stealeth openly, as
he that robbeth priuily.

Such as be bozne deafe oz blinde, haue their in-
ward powers the moze perfect.

Horace. There is no greater victorie, then for a man to
banquish himselfe.

He that neglecteth wife and childzen, deprieth
himselfe of immortallitie.

Chilon. Men should rather be drawen by the eares, then
by the cloakes, that is, by perswasion, and not by
violence.

Where sensualitie raigneth, reason taketh no
place.

Iustinus. Peace and conoord cannot long time indure a-
mong those men which knowe not to whom honoz
and reuerence is due: for whereas all men be lyke,
there is neither wealth noz vertue, but contention,
and hatred, which is the matter and ground of all
calamities and mischieses.

Alex. Scu. Of all things (in this lyfe) pertayning to mans
commoditie, of what nature oz condition so euer
they be, none is moze excellent and worthe to bee
had in estimation and honour, then the vertue of
peace, which of all men ought to bee commended
and sought for.

The great signe and strong piller of peace, is to
put awaie the perturbbers of peace.

A Citie cannot prosper when an oxe is solde for
lesse then a fish.

Much babling is a signe of small knowledge.

He that helpeth the euill, hurteth the good .

Hope of rewarde maketh paine seeme pleasaunt.

Experience is a good chastisement .

It is better to seke and not to finde, then to find, Demosth.
and not to profite.

He hath helpes in aduersitie , which lendeth in prosperitie.

Little thinges by concord increaseth, and great salut.
things by discord decreaseth.

Without harmonie nothing is seemely or plea- Alex. Scu.
sant : and by concord or discord all publike weales
doo stand or decaie .

A mans lyfe doth neuer retourne thether agayne,
from whence it departed.

As lyfe once lost neuer retourneth : so if a man
loose once his fidelitie and credite, hee shall neuer
get it againe.

Bear harde thinges, that thou mayst beare easie
things the lyghter .

Bear incommodie , to the intent thou mayst
carrie awaie commoditie .

A graue & sad minde hath no wauering sentence.

He is happie whome other mens perills maketh
warie.

A thing done the foole knoweth : but a wise man Hermes.
considereth thinges befoze they come to passe.

A discommoditie well couched, ought not to bee Tullius.
suyred .

Three things are heere to be noted, that is to saie, Sigism .
in acknowledging things wel done, not onely to re=
toyce in them, but also to dooe the lyke and followe
them : the second is, in sadde thinges and heauye,
to be sadde and sozrie for them : the third, in euill
and peruerse actes to beware and eschewe them :

Dissemble

Prouerbes and sayings

Xenoph. Dissemble with dissemblers, namely, where singlenesse will not take place.

There is an alteration of all things.

Salust. There is nothing among men perpetuall, nor nothing stable, but all thinges passe and repasse, euery lyke vnto the flowing and ebbing of the sea.

That law is generall, which commaundeth to be bozne and to die.

Aulus Gel. Counterfaieted things will sooner returne again to their owne nature.

Alex. Scu. Diuerse conditions can neuer ioyne heartes in a feruent affection.

Riotous liuing and praise cannot bee coupled together.

The end of a riotous liuer and prodigall spender, is commonly beggerie.

He that looketh for profite, may not flie from labour.

Aristotle Leasure and tract of time ingendereth prudence. Leasure maketh that we doo nothing rashly.

Terence. When that thing cannot be done that thou wouldest, seeke and compasse that thou knowest may be brought to passe.

Pythag. Digge not fire with a sword, labour not in vaine, nor goe about the thing that in no wise canne be brought to passe.

Cleane keeping of the bodie (delicate nicenesse of meates and drinckes layde a part) doth greatly both maintaine the health of the bodie, and much comforteth the wyt.

Tullius. The fairest bodie is nothing else but a verie dunghill couered in white and purple.

Refuse the familiaritie and acquaintance of him whose companie thou seest honest men to eschew.

Nothing

Nothing is profitable that is not honest.
Time is the most precious and louely thing that
can be spent.

The time is glorious of him, that gloriously
spendeth it: and the time is accursed that is wick-
edly spent & passed ouer without y profit of others
luggishly in ignozance like a brute beast.

It auailleth much to all estates, and specially to
Princes, and to such as be in auctoritie, to read
hystories, wherein they may learne to beware, fore-
see, and auoide all such inconueniencies as they shall
there reade and vnderstand, oftentyme to chaunce
in such common wealthes as be viciously and cor-
ruptly gouerned. For y same chaunces dayly hap-
pen (albeit the persons now and then bee chaun-
ged in the common weales) neuerthelesse, as per-
taining to the similitude of the busines and trou-
ble, the worlde remaineth the worlde, and like vn-
to it selfe.

Hystories is a treasure which oughte neuer to
bee out of our handes: that thereby being aided:
wee may the moze comodiously and with speede
handle such businesse, and the like chaunces in the
common weale: forasmuch as y causes oftentimes
chaunceth all alike. Thucidi.

Examples are to bee founde in hystories conue-
nient for euery manne p[ro]p[er]tely in his degree: As
y obedience of the subiects due vnto magistrates,
and to such as be in auctoritie: and that they ne-
uer escaped unpunished, which haue disobeyed and
rebelled against them.

As in euery arte paternes are geuen to follow, Alex. Seq.
even so in hystories, bee painted befoze our eyes ex-
amples of all kindes of vertues.

Prouerbes and sayings

Alex. Sen. Whiles power with pleasures getteth great acquaintance, vertue is vnknownen and in the court friendlesse.

Contempt is a thing intollerable, forasmuch as no manne can thinke himselfe so vile that he ought to be despised.

Many laboure to deliuer themselves from contempt, but moze study to be reuenged thereof.

The rusticall and rude people (as experience teacheth) are comonly prompt to iniuries, murmuring at iustice, grudging at labors, desirous of pleasures, and ingrate against benefits. If a manne be with them familiar and homely, he shall alwayes finde them churlish and sturdy. If he do chaunge his copy and become towards them moze straunge in countenaunce, moze rare in speaking, moze selde in pardoning, or moze quicke in reuenging, they without waping theyr due desert, or confessinge theyr beastly follye, swell bp in pride, kindle dysdaine, stirre bp strifes, awake mischiefes, and in such wyse worke their intent that in the end (by due Justice) where they maliciously & moste beastially seeke to disquiet others, they themselves sustaine the grieve.

Seneca. Where there is suspition, the life is vnpleasant. With greate perill is that kept that is desired of many.

Their liues bee naught, that thinke they shall euer liue.

There is one way to goe surely (that is) to set litle by thinges worldly, and a man to holde himselfe contented onely with honesty.

Aug. Cels. There is no grieve in lacking, but where there is inordinate desire in hauing.

Ambition, and striving for worldly honour and Tullius.
promotion, is a very miserable thing, short of con-
tinuance, and hastneth euill end.

The eye can nothing offend, if the minde would
rule the eye.

Euery lightnes done in youth, breaketh downe Mar. Aur.
a loope of the defence of our lyfe.

When the vicious manne is laide in his graue,
his wickednes is ended, and may then neuer cor-
rect himselte.

He deserueth great chastisement, that with fere-
full hardines (as a foole) determineth himselte in
high and difficult thinges, with hasty and sodaine
counsaile.

He perisheth not soone by fall, that befoze fear-
eth to fall.

A good Captaine ordzeth his menne better by
keeping them from euill doings, then by greuous
and soze chastisement.

In a captaine or leader of an army, there ought Tullius.
to be fower thinges: that is, knowledge in warre,
valyantnes, auctorozitie, and felicity.

Fame shall neither profit the wicked person, nor
infamy hurt the good.

A good fame euen in darkenesse, looseth not her Pitholo-
beuty and renowne.

Infamy alwaies ensueth arrogancy.

Danger commeth the sooner, when it is not
passed on.

There is no end appointed vnto y study of wis- Va, Max.
dome in this world, but it must be ended together
with life.

There are two thinges that alwaies oughte to Quintus
be in a mans remembrance during his life: that is Cur.

Proverbs and sayings

to say, how he may thinke well, and do well.

They that trust much to their friends know not how shortly teares be dzyed vp.

Alex. Scu. Good debtors oftentimes spared, become euil payers, and small iniuries oftentimes pardoned: maketh of neighbors pernicious enemies.

Thales. The deepnes of good willes ought to be wonne with the deepenes of the hart, some with giftes, some with words, some with promises, and some with fauours.

Vaine men with vaine words, shew and declare their vaine pleasures.

The nature of man is such, that it most lusteth after the thing which is most forbidden of.

Seneca. Manne can better suffer to be denied then to be deceiued.

Gelatus. Doctrine is of such puissance, that in good men it is the armour of vertue: but to vicious and corrupted persons, a spurre to doo mischief.

Contention, emulation, backbiting, and vaine desire of glory, must be eschewed.

A man that is alway well occupped ought euer to bee reputed as good, and the idle man without further inquirie ought to be cōdemned as nought.

It is an infallible rule, a man geuen to exercises is vertuous, and one geuen to loytering and idleness, is a vicious person.

No man of what condition soeuer he be, except he haunt and haue one thinge or other in some ordinary exercise, shall haue his body lusty, and his spirit quicke, but shalbe accloyed in all things, and wander from streete to streete like a vagabond.

Tullius. A corne field, or wit being neuer so fertile, without it be exercised, may neuer be fruitfull.

A good minde neuer assenteth oz lendeth his service to him that erreth from the path waie of good manners.

He that hath good hands, must needes haue good customes.

All things that are desired of men, they attaine by trauaile, sustaine with thought, and departe from them wpth great annoyauce.

We are not so brought vp by nature, that we shuld seeme to be made for harme, and solace, but rather for grauitie, and for some studyes more serious and waightie.

Tullius.

Where a man (in a common wealth) hath manie matters to order of sundrie effectes, it fareth wpth him as it dooth wpth a mannes stomacke: for the stomacke recepueth meate diuerse in qualittes and effectes: which altogether cannot be by one mans nature, duely concoct and digested.

Alex. Seuerus.

He that is perfectly wise, sporteth in this worlde wpth trauaile, and in trauayling in booke is by rest.

The more thou transposest thy selfe from things corporall and earthly, vnto things celestiall & heavenly, the more perfect and godly lyfe shalt thou leade.

Bodily workes be vnsauourie, except they haue saue from the heart.

He is a double offender, which taketh the name of God in vaine, and deceiueth his neighbour.

Isidore.

The punishment of perurie, by Gods lawe is death, by mannes lawe, perpetuall infamie.

Tullius.

The practise of vlturie is bitterly repugnant against all humanitie, charitie, and naturall beneuolence, which ought to bee among people that doo

Alex. Seuerus.

Prouerbes and sayings

Live in a mutual concord: but most specially among
them which live vnder one obedience, and vnder
one lawe or pollicie.

Gaines with an euill name is damage and losse.

There is no greater paine, then when the heart
is deferred from that which it longeth soze to haue.

Preferre damage befoze filthie lucre.

Mar. Aur.

After the vnlawfull winning of the Fathers,
there followeth the iust losse to their childzen.

A false reproch and vpbzaiding is a malitious lea-
sing.

The heirs mourning is vnder a visour, a laugh-
ing, hee bywayleth the death of his testatour or
auncestour in outward semblaunce, but inwardlye
he laugheth.

The outward things which the eye of man onely
beholdeth, are but weake and vncertayne tokens of
the inward secretes.

Iustinian.

Such as procure and search the death of man
priuely, the lawe punisheth moze cruelly.

Alex. Scu.

Nothing auayleth the malice of tyrants against
innocentes and good men, where the almyghtye
God wyll not haue them perish.

And it is oftentimes proued, that they which de-
sire the destruction of other, procure theyr owne
death.

Tyrannie in Princes, ought euer to be had in
extreame detestation.

Socrates.

If thou mayst not cleerely escape out of peryll,
chose rather to die honestly, then to live shamefully.

It is sweete and decent to die for thy Countrie.

Great Cities full of good inhabitants, ought
to bee praysed, and not the greate and gorgeous
buildinges.

Selfe

Helfe loue otherwhiles so blindeth the senses of many, that they (indeede) not well waighing what they bee of themselues, but rather vainely flattering themselues, dooe conceiue such opinions in themselues, that they thinke all men should woꝛshely glozie in them. whereof doo spring and flow forth innumerable offences, when men puffed vp with opinion, bee shamefully scorned, and wꝛapped in foolyshe errors.

Tullius.

Perfect felicitie is the ble of vertue.

Aristotle

It is a great shame to saie, and no lesse infamie to doo, that the goodnesse and trauailes of the auncients in times past, should now in these dayes bee tourished and conuerted to follyes and presumption.

Mar. Aur.

It is better to dye a wise person and vertuous among godly and wise men, than to liue viciously in ignorance among the common sorte of men.

It is a thing consonant to reason, that they that bee good among so mane euill in this lyfe, should bee greatly honoured wꝛth God after theyꝝ death.

One daye deemeth another, but the last daie gyueth iust iudgement of all that is past.

Plinius?

As wee are set in diuerse pleasures by our vice, so wee fall hourelly into diuerse miseries, and are noted to our great infamie and shame.

Mar. Aur.

Wee see God diuerse times to diuerse persons forbear diuerse sinnes a great while, but at the last vnwares we haue scene them all chastised wꝛth one onely chastisement.

When by whom we be borne, be of so euill disposition, and the world so fierce & cruell, with whom we liue, and the gliding serpent, Fortune, so full of popson, that they hurt vs wꝛth theyꝝ feete, and bite vs wꝛth theyꝝ teeth, and scratch vs with their

2b. iij.

nailles.

Pithie Meeters.

hayles, and swell vs with theyr poyson, so that
passing of this lyfe is nothing lesse then taking of
death.

alust.

The helpe from God is not onely gotten wyth
wishes and prayers, but also by vigilant studie, di-
ligent executing, and by wise counsailling, all things
otherwhyles come well to passe.

THE TWELFTH BOOKE.

Of pythic meeters of diuerse manners, of Pro-
uerbs and semblables,
Wherein chiefly consisteth mans
happie life in this world.

My friend, the things that doo attaine,
the happie lyfe, be these I finde :

The riches left, not got wyth paine,
the fruitly ground, the quiet minde ..

The equall friend, no grudge and strife,
no charge of rule nor gouernance,
without disease, the healthie lyfe,
the householde of continuance.

The meane dyet, no daintie fare,
wisedome ioyned wyth simplenesse,
The night discharged of all care,
where wine the wit doth not oppresse.

The faithfull wife without debate,
such sleeps as may beguile the night,
Content thy selfe with thine estate,
neither with death, nor feare his might.

Pythagoras.

Translated by Henry 2. of Surrey.

Pythagoras.

When a reasonable soule from vertue flyeth,
it waxeth beastlyke, and naturally it dyeth,
for as the soule giueth lyfe to the corse,
so iustice in the soule, is cause of liuely fojce.

Plato.

To such as custome diuine meditation,
this lyfe is a thing of small reputation.

Hermes.

Lust, pleasure, and worldly vanities,
doo cause the soule all vertues to despise.

Aristotle.

Blessed is the soule which doth not transgresse,
her makers lawe, through worldly filthinesse.
But alwayes mindfull of her blessed state,
contempts the world, and sinfull lusts doth hate.

Pythagoras.

He is not wise, which knowing hee must hence,
in worldly buildings maketh great expence,
But he that buildeth for the world to come,
is wise, expend he neuer so great a summe.

Thales.

Hee that most dreads to breake Gods behest,
is he that loueth and serueth him best.

Aristotle.

He that loueth the worlde hath trouble and care,
but hee that hateth, hath quiet and welfare,
who so then desireth to lyie most at rest,
must most shie the worlde, and meddle with it least.

Pythagoras.

This worldly wealth, that men so much desire,
may well be lykned to a burning fire:
whereof a little can doo lyttle harme,
but profit much our bodies well to warme,

¶ b b.

But

Pythie Meeters.

But take too much and surely thou shalt burne,
so too much wealth, to too much woe doth turne.

Socrates

This worlds fond loue doth make a man,
so deafe, so blinde, so dumme,
that heare, noz see, noz aske he can,
where wisdom is become.

To enuie eke he maketh him thzall,
to trouble, care, and dzead,
withdrazweth his hand, his heart, and all,
from euerie vertuous deede.

Seneca.

With we are vncertaine where death wil vs meet,
and certayne that alwaies he followeth at our feet:
Let vs in our dooing be so wise and steadie,
that where euer he meete vs, he may find vs readie.

Seneca.

Death is the ender of all tribulation,
and therefore to wise men a great consolation.

Socrates.

Foz dooing wzong and mischienous deedes,
the soule after death must be punished needs.
Foz God is not God except he be iust,
and iustice to all things their due render must.

Socrates.

Talke euer of God, and he will pzocure,
to fill thee wyth wisdom and wares that be pure.

Aristotle.

To worldynesse who so doth giue his minde,
of these griefes shall be full sure to finde:
the lacke of things which he shall neuer haue,
oz losse of that which gladlyest he would craue.

Hermes.

The world was of God created in deede,
a place of pleasure, reward of meed,
wherefoze such as in it. for truth suffer trouble,
with ioye no doubtis, be recompenced double.

Aristotle.

Better it is to die the soules life to saue,
then to loose the soule, the bodie's life to haue.

Socrates.

The soules of the righteous shall after the course
of this life, haue better, but the wicked worse:
For right it is that what we heere imbrace,
be giuen vs double in another place.

Hermes.

Of bodely imprisonment sicknesse is the chiefe,
but the gale of the soule is sorow and grieve,

Seneca.

It is better to haue the soule garnished wth vertue,
then the bodie decked with purple, golde or blewe.

Plutarch.

As excesse of wine oppresseth the minde:
so worldly pleasure maketh the soule blinde.

Seneca.

Wisdomes knowledge and vnderstanding,
are the soules most gorgeous clothing.

Plato.

Wo to the soule which wanteth grace,
to returne home to her state and place:
Whom filthy workes, and bodely offence,
excludes and keeps down from gods holy presence

Socrates.

Prayer to God is the onely meane,
to preserve a man from a wicked queane.

Xenophon.

Pythie Meeters.

In place where men of God common euer,
fooles become wise, and the wise wiser.

Plato.

When naughtie rulers, and wicked people die,
then are all good men safe and in suretie.

Socrates.

It is wisdom, yea wisdom that maketh & wise,
all troubles, all tozments, yea and death to despise:
Therefore ought wisdom of all to be embraced,
a meane whereby death and all feare is defaced.

Cicero.

Of all worldly comforts true friendship is chiefe,
because it is alway our spectall reliefe.

In wealth and in woe, a stay strong and stable,
and also to mankinde, a good, most agreeable.

Isocrates.

To himsele and his friend a friend must be one,
for a friend is ones selfe in another person.

Pythagoras.

These troublesome words, thine, mine & our owne
(the cause of all strife) with friends are unknowne.
The title all ours, none counteth ought his,
for all things are each mans, wher true friendship is.

Socrates.

Such things as are noisful, vncomely, and nought,
are easely attained, yea, or they be sought:

But wisdom and honour, with other such like,
are hard to be gotten howsoeuer we seeke.

Plato.

Who so for friends or true friendship watches,
must seeke it of such as may be his matches:

For he that of other, any friends procureth,
may chaunce finde friendship, but not & indureth.

Aristotle.

Although many wicked in one may agree,
yet cause they no friendship, but a conspiracie:
For friendship is a vertue by nature so cleane,
as can with the vicious be mixt by no meane.

Plato.

Betweene Lord and seruant no friendship may fall,
because their estates are to farre vnequall:
yet sith they be men good friends they may be,
because that in manhood they both doe agree.

Seneca.

who so denies his friends his ayde,
the while he is well taken:
Shall at his most neede be denyde
their helpe, and quite forsaaken.

Tullius.

In trouble, sorow, aduersitie and grieve,
friends are a comfort, a refuge and releefe:
Likewise in wealth, a pleasance and treasure,
to be pertakers of any kinde of pleasure.

Plato.

By bearing good will first fauour doth grow,
thzough vse whereof, sweete friendship doth folow.

Aristotle.

The friendship y^e is between good men ingendred,
can be by no meanes broken nor ended.
wherefoze he that dooth from friendship dissenter,
is naught by nature, and was a friend neuer.

Ennius.

whom men do feare they hate, & whom they hate:
they wish to die, or perish from his state:
who therfoze longs long time chiefe role to beare,
must get mens loue, with fauour not with feare.

Socrates.

.Pythie Meeters.

**Glozie of good deedes by the father done,
is the best inheritance that he leaues his sonne :
which who so doth by his vicious life appaire,
bewzaies himselfe a bastard and vnwozthy heire .**

Tullius.

**He cannot be counted a liberall giuer,
which hath not bene also a liberall getter.
Foz true liberalitie is to helpe many,
and in getting wherewith, not to hurt any.**

Seneca.

**who so desireth to liue without care,
ought slowly to spend, and swiftly to spare :
Foz at the bottome to leaue is but vaine,
where both the least part, and worst doth remaine .**

Isocrates.

**By wine beautie fadeth, and age is defaced,
drinke maketh fozgotten that late was imbraced.**

Socrates.

**He that to wzath and anger is thzall,
ouer his wit hath no power at all.**

Hermes.

**Be merrie and glad, honest and bertuous,
foz that sufficeth to anger the enuious.**

Pithagoras.

**The more a man hath of abundance,
so much the lesse hath he of assurance.**

Socrates.

**The friends whom profit oz lucre increase,
when substance faileth therewithall will cease:
But frends that are coupled with hart & with loue
neither feare noz fortune, noz force may remoue.**

Musonius .

**If that in vertue thou take any paines,
the paine departeth but vertue remaines :**

But

But if thou haue pleasure to doo that is ill,
the pleasure abateth, but ill tarrieth still.

Solon.

If that by destinie things be decreed,
to labour to shunne them is paine lost indeed.
But if that the chaunce of things be vnset,
it is folly to feare that, we know we may let.

Plato.

It is the part of him that is wise,
things to foresee with diligent aduice:
But when as things vnluckely doo frame,
it becomineth the valiant to suffer the same.

Hermes.

If not for to speede thou thinke it a paine,
will not the thing, that thou maist not attaine:
For thou and none other, art cause of thy let,
if that which thou maist not, thou trauaile to get.

Plato.

To faine, to flatter, to glose and to lye,
require colours and words faire and slye:
But the vtterance of truth is so simple and plain,
that it needeth no studie to forge or to faine.

Horace.

To the auaricious is no suffisance.
For couetous increaseth as fast as his substance,

Solon.

He is neither rich, happie nor wise,
that is a bondman to his owne auarice.

Pythagoras.

To strike another if that thou pretend,
thinke if he stroke thee, thou woldst thee defend.

Solon.

To beasts much hurt hapneth because they be dumb,
but much moze to mē by means of speech hath come
Thales.

Pythic Meeters.

Thales.

All enuions harts with the dead men depart,
But after death dureth the slanderous dart.

Hermes.

He that at ones instance another will defame,
will also at anothers to the last doo thee the same.
For none are so dangerous and doubtfull to trust
As those that are readiest to obey euery lust.

Plato.

Sith making of manners in company doth lye,
Enhaunt the good, and the euill see thou flye.
But if to the euill thou needes wilt resort,
returne betimes for feare thou come to short.

Isocrates.

None betweene wise men by effect may fall,
but not betweene fooles though folly be egall,
For wit goeth by order, and may agree in one.
but folly lacketh order, so that conoord is none.

Socrates.

He that of all men will be a correctour.
Shall of the most part win hate for his labour.

Pithagoras.

They that to talke of wisdom are bent,
not following the same are like an instrument:
whose pleasant sound, the hearers doo delight,
but it selfe not hearing hath thereby no profit.

Pithagoras.

Beware of thine eninie when hee doth manace.
and trust thou him not, if faire seeme his face.
For Serpents neuer so deadly doo sting,
as when they bite without any hissing.

Plutarch.

Sith the world vnstedie doth ofte ebbe and flow,
it behoueth a wise man all times to know :

And

And so for to saile, while he hath faire weather,
that y^e heauē may kepe him, whē hold may no anker
Diogenes.

Of a churlish nature procedeth foule language,
But faire speach, is a token of a noble courage.
Anacharsis.

A friend is not knowen, but in necessitie,
for in time of wealth, eche man seemeth friendly.
Socrates.

wisedome and science which are pure by kinde,
should not be w^ritten in bookes but in minde:
For wisedome in bookes with the booke will rot,
but w^rit in minde, wil neuer be forgot.
Seneca.

For couetous people to die is the best,
for the longer they liue, the lesse is their rest:
For life them leadeth, their substance to double,
where death them dischargeth of endlesse trouble.
Antisthenes.

Men ought not to weepe for him y^e guiltlesse is slaine
but for the scar, which quick doth remain:
For to dye guiltlesse, is losse but of body,
but body and soule both, are lost of the guilty.
Xenocrates.

Of workes begon, when goodnesse may bycede,
we should with all swiftnes, deuise to proceede:
But if by our workes, may grow any ill,
we should be as swift to conquere our will.
Socrates.

what euer it chaunce thee of any to heare,
thine eie not consenting, beeleue not thine eare:
For the eare is a subiect, ful oft led awry,
but the eye is iudge, that in nothing will lye.

Seneca, Boetius

Eccl.

Wise

Pythic Meeters.

Wisedome and honour most commonly be found,
in them that in vertue, and goodnesse abound:
And therefore are better then siluer and golde,
which the euell commonly, most haue in holde.

Zenophon.

If that it chaunce thee in warre for to fight,
more then to witte, trust not to thy might:
For wit without strength, much more doth preuail,
then strength without wit, to conquere in battaile.

Aristotle

Both hatred, loue, and their owne profit,
cause Iudges oft times, the truth to forget:
Surge all these vices therefore, from thy mind,
so shall right rule thee, & thou the truth finde.

Plato

Although for a while thy vice thou may hide,
yet canst thou not alwaies keepe it vnspide:
For truth the true daughter of god & of tyme,
hath sworne to detect al sinne, vice, and cryme.

Plato

Happy is that realme that hath a king,
Endued with wisedome, vertue, & learning.
And much unhappy is the realme and prouince.
where as these points do lacke in their Prince.

Plutarch

To whatsoeuer the king doth him frame,
His men for the most part delite in the same.
Wherefore a good king should vertue ensue,
To giue his subiects example of vertue.

Socrates

Almes distributed vnto the indigent.
Is like a medicine geuen to the impotent.
But to the vnneedy a man to make his dole.
Is like the ministring of plaisters to the whole.

Pitha-

Pithagoras

Better it is for a man to be mute,
Then with the ignorant much to dispute,
And better it is to live solitarily,
Then to enhaunt much evil company.

Plato

That thing in a realme is worthy renowne,
which raiseth by right and wrong beateth downe,

Seneca

Goodnes it selfe doth men declare,
For which many more the better do fare.

Socrates

Unhappy is he wheresoeuer he become,
That hath a wit, and will not learne wisdom.

Of Parables and Semblables

Hermes, Socrates, Plato.

LIke as a Surgeon paineth sore his patients
bodies with launcing, cutting, and searching,
putrified members: euen so doth the minde of
man afflict and bere his unruly soule that it might
by such meanes be rid from voluptuousnesse.

Yet that being reproued, departeth immediatly,
hatinge his counsellor, doth as a sicke man which
as soone as his surgeon hath cutte his vicer, goeth
his way, not tarrying till his wound be dressed and
his grieve asswaged.

As plants measurably watered, grow the better,
but watered too much, are drowned and die: so the
minde with moderate labour is refreshed, but with
ouermuch is vtterly dulled.

Like as a ship hath a sure anker, may lye safe
in any place: right so the mind that is ruled by per-

Ec. ij.

fect

Of Parables,

fect reason, is quiet euery where.

As fire smoketh not much, that flameth at the first blowing, so the glozy that shyneth at the first, is not greatly enuied at, but that which is long in getting, enuy alwayes pzenienteth.

Like as a good Musition hauinge any key or string of his instrument out of tune doth not immediately cut it of and cast it away, but either with straining it higher, or slacking it downe lower, by litle and litle causeth it to agree: So should rulers rather refozme transgressors, then to cast them away for euery trespasse.

Like as they that tast poison, destroy the selues therewith: so he that admitteth a friend befoze he know him, may hurt himselfe whyles that hee proueth him.

Like as the bitternesse of the Allowe tree taketh awaye the sweetenesse of the sweetest hony: so euill workes destroy and take away the merite of the good.

Like as a vessell is knownen by the sound, whether it bee whole or broken: so are men proued by their spech, whether they be wise or foolish.

Like as a crazed shippe by drynkinge in of water, not onely drowneeth it selfe, but all other that are in hir: so a ruler by vsing viciousnesse destroyeth not himselfe alone, but all other becsides that are vnder his gouernance.

As it becommeth the people to be obediēt & subiect vnto their lord & king: So it behoueth y king to entend diligently to y weale & gouernance of his people, & rather procure their profit, then his owne pleasure. For as the scule is ioyned with the body, so is a king vnited with his people.

As no Physicion is reputed good, that healeth other, and cannot heale himselfe: so is he no good gouernour that commaundeth other to auoyd by= ces, and will not leaue them himselfe.

Like as a gouernour of a ship is not chosen for his riches, but for his knowledge: so ought Ru= lers of Cities to bee chosen for their wisdom and learning, rather then for theyr dignitie and riches.

As a man in a darke cave maye not see his owne proper figure: so the soule that is not cleane and pure, cannot perceiue the true and perfect goodnes of almightie God.

As the goodnesse of wise men continuallye a= mendeth: so the mallice of fooles euermore in= creaseth.

As libertie maketh friendes of enimes: so pride maketh enimies of friends.

As they which cannot suffer the light of a can= dle, canne much worse abide the brightnesse of the Sunne: so they that are troubled with small tri= fles, wold be moze amazed in wayghtie matters.

Lyke as the saueur of karraine, is noysome to them that smell it: so is the talk of fooles to wise men that heare it.

Anaxagoras, Aristippus, Alexander,
Solon, Marcus Aurelius.

As God is naturally most louing, pitifull, and alwaies hath the name of mercie and pitie: so are we alwayes most vnkinde, euill & wicked, and our wicked & shamfull works deserue alwaies to haue most bitter and greuous chastisements.

Cc.iii.

God

Of Parables,

God is in his chasticements, as he that giueth a blow to another, the higher that he lifteth his hand the greater is the stroke on the cheeke. Semblably, the moze yeeres that he forbearth our sinnes, the moze afterwards he hurteth vs with greuous paines.

Like as when a great and sumptuous building will fall, first there faileth some stone: in like manner there was neuer citie oz countrey, that had any great plague oz vengeance from God salne vppon them in their time, but first they were thzatened & admonished with some token, signe, oz prodigie frō heauen.

As the ideot oz foolish man kepeth his diet from bookes, and resteth vpon the onely plesure of meat, so the wise man (in comparison) abhozreth meate, & draweth to his bookes.

As the slothfull man is tamed and made lesse thē a man by his neglygence, so certainly blessed is he that is not contented to bee a man, but if hee procure to be moze then a man, by his vertue and diligence.

The simple oxe oz sheepe are moze worthy their lyues, then the idle and malicious ideot, for y^e beast liueth to the vtilitie of diuers, without dooing damage to any other, but the idle and foolish ideot lyueth to the damage of all other, and without profit to any person.

Like as riches with thought nourisheth couetousnesse: euen so by riches the enuious nourisheth enuie.

Lyke as the wicked and malicious person is most hardie to commit greatest crimes: so is hee most cruell and readie, & wickedly to giue sentence against

gainst another for the same offence.

We regard our owne crimes as thowoe small nets, which causeth things to seeme the lesser : but we remember the faults of other in the water, that causeth things to seeme greater then in deede they bee.

As the greene leaues outward sheweth that the tree is not drie inward, so the good workes openly notifieth the inward hart secretly.

As we see the trees when the fruits are gathered, the leaues fall, and when the flowers drie, that then moze greene and perfecte are the rootes : euen so, when the first season of youth is passed, (which is the sommer time, then commeth age called winter) and putrieth the fruite of the flesh, & the leaues of fauour fall, and the flowers of delight are withered, and the vines of hope dried outward, then is it right that much better the rootes of good workes within be good.

As much as the shame of sinne ought to be fled of them that be good : euen so much is praise the infamie of the euill.

As we eate diuers things by morsells, which if we should eate whole would choake vs, so by diuers daies we suffer trauailes, which altogether, would make an ende of vs in one day.

As in all artes a man is contented at the last: so at the last be they neuer so sweete they turne to wearinesse.

In all natural things nature is with right lytle contented, but the spirit and vnderstanding is not satisfied with many things.

Like as it is necessary first to dispeople the opilations & lets of the stomacke, to y intent the medi-

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cines may profit them that be sicke : so likewise, none can conveniently giue his friend good counsel except he first shew him his greefe.

As sinne is naturall, and the chastisement volūtarie : so ought the rigour of iustice to be temperate, so that the ministers thereof shoulde rather shew compassion then vengeance, whereby the trespassers shoulde haue occasion to amende their sins passed, and not to reuenge the iniurie present.

Though the wood be taken from the fire, & the timbers quenched, yet neuertheless the stones oftentimes remaine hot & burning, so the flesh though it be chastised with hot and drie maladies, or consumed by many yeares in trauaile, yet concupiscence abiderth still in thy bones.

Oftentimes some wholesome flesh (for meate) corrupteth in an vnwholesome pot, and good wine sometime sauoureth of the foyst : euen so, though that the works of our liues be vertuous, yet shall we feele the stench of the weake flesh.

As arrogancie, pryde and presumption is notably hated of God, and had in derision euery where among men : so contrariwise, lowlinesse, meeknes and an humble spirit, purchaseth both the fauor of God, and knitteth vnto man, the beneuolence of men.

As the knowledge of God ought not to bee vnperfect or doubtfull, so prayer shoulde not bee faynt or slacke without courage or quicknes.

As that bodie is neere vnto healthe, which (though it be waiked) is yet free and out of the daunger of noysome humours : euen so is the minde more receiuable of the benefitte of GOD, which is not yet inquinate or defiled with greuous offences,

offences, though wee yet lacke true and perfect vertue.

It is naturall for the body to die, which if no man kill, yet needs must it dye, but the soule to die is extreame misery. Our harts arise and grudge at the remembrance of the death of the bodie, as a terrible and outrageous thing, because it is seene with the bodely eyes: but the soule to die, because no man seeth and few beleue, therefore very fewe feare it. And yet is this death much moze terrible, and cruell then the other, euen as the soule passeth the bodie, or as God excelleth the soule.

As the bodie is visible, mortall, lumpish and heauie, and delighteth in things visible and tempozal, and sinketh alwaies downward: so the soule being mindfull of her celestiaall nature, enforceth vpward with great violence, and with a terrible heft stryueteth and wassleth with the heauie burthen of the earthly body, despising things mortall, and seeketh things permanent and immortall.

Aristotle, Plutarch, Seneca.

Like as it is a shame for a man which wold hit the pizicke, to misse the whole But: euen so it is a shame for him that desireth honour to faile of honestie.

As a scarre giueth vs warning to beware of woundes: so the remembrance of euills that are past, may cause vs to take the better heede.

As the complaints of children may be soone appeased, so small affections banish lightly.

He that bringeth an infirmed bodie to a baine or to any voluptuositie, is lyke to him, which bringeth

Of Parables,

geth a broken ship into the raging seas.

They which goe to a banquet onely for the meates sake, are like them which goe onely to fill a vessell.

Servants when they sleepe feare not their maister, and they that be bounde forget their fetters, in sleepe blisters and sores leaue smarting, but superstition alone vexeth a man when he sleepereth.

Like as they iudge worse of a man, the which say that hee is wrathfull and ungracious, then if they denied him to be alive: so they thinke not so euill of God, which say there is no God at all, as the superstitious, which say God is froward, & full of wrath and reuengeance.

As a vessell cannot be knownen whether it be whole or broken, except it haue liquour in it: so can no man be thoroughly knownen what he is befoze he be in authoritie.

As darnell springeth vp among good wheate, and nettles among roses, even so enuie groweth vp among vertues.

They that are readie to take a tale out of another mans mouth, are like vnto them, which seeing one profered to be kissed, would holde forth their lips to take it from him.

Like as an Mare both deliuereth, nourisheth, and is with young all at once: so an vsurer befoze hee hath beguiled one, deuiseeth how to deceiue another by making a false bargaine.

Like as an horse after hee hath once taken the bridle, must euer after beare one or other: so hee that is once false in debt, can lightly neuer after be thoroughly quite therefrom.

Like

Like as Phisitions with theyr bitter drugges doo mingle sweete spices, that they might bee the better receiued : so ought checkes to bee mingled with gentle admonitions.

Like as the bookes which are seldome times occupied, wpll cleaue fast together : euen so the memorie waxeth hard, if it be not often times renewed.

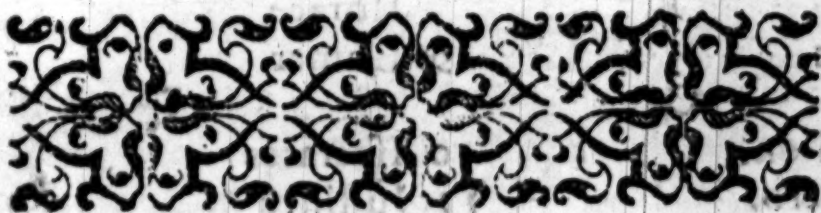
The poison which Serpents continually keepe without anie harme, they spew it out to others destruction. But the malicious contrariwise hurt no man so much as themselves.

As it is greate foolishnesse to leaue the cleere fountaines, and to fetch water in puddles, so is it likewise to leaue the Euangelistes, and to studie the dreames of mans imaginations.

Lyke as an Adamant draweth by little and little the heauie yron, vntill at the last it be ioyned wpyth it: so vertue and wisdome ioyne men vnto them.

As he which in a game place runneth swiftest, and continuing still his place, obtayneth the crown of his labour : so all that dilygently learne, and earnestly followe wisdom and vertue, shall bee crowned with euerlasting glorie.

FINIS.



A Table wherein is declared

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